THE ENTHUSIASM OF METHODISTS AND PAPISTS COMPARED.

PART II.

Vanity or Self-Conceit *is another Circumſtance that for the moſt Part* prevails *in the Character of an* Enthuſiaſt. *It leads Men of a warm Temper, and Religious Turn, to think themſelves worthy of the ſpecial Regard, and* extraordinary Favours of God; *and the* Breath *of that* Inſpiration *to which they pretend is often no more than the* Wind *of this* Vanity, *which* puffs them up *to ſuch* Extravagant Imaginations. *This ſtrongly appears in the* Writings and Lives *of ſome* Enthuſiaſtical Heretics, *in the* Myſtics *both Antient and Modern, in many* Founders of Orders, and Saints, both Male and Female, *among the* Papiſts, *in ſeveral* Proteſtant Sectaries *of the laſt Age, and even in ſome of the* Methodiſts *now. All the* Divine Communications, Illuminations, *and* Ecſtacies, *to which they pretended, evidently ſprung from* much Self-Conceit, *working together with the* Vapours of Melancholy upon a warm Imagination, *&c.*

LYTTELTON on the Converſion of St. PAUL.

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M. DCC. XLIX.

MVSEVM
BRITAN
NICVM

PREFACE.

To the REVEREND

Mr. *WHITEFIELD.*

SIR,

LEST you ſhould complain of being ſlighted, or feel a Diſappointment, I hereby acknowledge the Receipt and *Favour* of your *Letter*; conſiſting of *Remarks on my Compariſon*, and a *Confeſſion of your own Miſtakes*. 'Tis a *Favour*; becauſe you have been ſo very *harmleſs* with Regard to *me*, and have *Anſwered no Body but yourſelf*. I ſhall paſs my Judgment upon your *Performance* with my uſual *Frankneſs*, and without any Degree of *fulſome Flattery*.

Your firſt *Objection* is to my *Manner* of
Page 6. Writing; that "*If I am a Clergyman*, the whole Strain *of my Performance diſcovers* a *Levity* unbecoming my Character." And here I am afraid you have the *Advantage*; as writing with a *Levity quite becoming your Character*, i. e. with that *Sort* of *Levity*, which conſiſts in a *Privation of Weight*; and exemplifies (to uſe your own Expreſſion) *what Feathers we all are*. Nor could you have been *more* light and inſignificant, unleſs your Name had been *Perronet*.

As to the *Force* of the Objection of *ridiculous and irreligious Banter*; — I read that one of *Biſhop Stillingfleet's Popiſh Antagoniſts* called him "a *Theological Buffoon*, impiouſly and profanely employing his Wit in *deriding and blaſpheming the Saints*." And yet, ſuch is my *Modeſty*, and humble Imitation of *your Humility*, I deſire to ſucceed no better againſt *Methodiſm* than he did againſt *Popery*.—But here, it ſeems, I
Ibid. am greatly miſtaken. For, "*By irreligious Banter, I have unhappily fixed upon a moſt improbable* and *ineffectual Remedy* for recovering the *Methodiſts* out of their Extravagant Freaks." If ſo, why are you ſo petuiſh? Why ſo wrathful? I might rather expect an *Addreſs of Thanks from* Whitefield *and Company*.

But, to *compound* the Matter with you by a plain Truth, my *Manner* of writing (whether

(whether with *Levity*, or *Gravity*) affects not in the leaſt the *Merits of the Cauſe*. The *Enthuſiaſm* is exactly the *ſame*, neither more nor leſs, better or worſe. The only *Queſtion* to the *Purpoſe* is, whether I have made my *Quotations juſtly and fairly?* Let this be *ſuppoſed*, till 'tis *diſproved*.—Something however more *ſerious, horrible and ſhocking*, will appear toward the End of this *Second* Part, and eſpecially in the *Third*; where the *Nature of the Subject* will be apt to raiſe *Abhorrence* and *Indignation* rather than Laughter. For, contrary to my Intention, I am forced upon a *Third Part*; your *Enthuſiaſms are ſo many*. Nor had I exactly enough computed the *Number*, or conſidered the *Virtues*, of your *Conſecrated Beads*.

Before you Attack my *Compariſon* in Form, I find you *nibbling* at my *Title-Page*: In one Place, " 'Tis *not reſtrained enough* to Anſwer my *Principal Deſign*:" P. 7. In another Place, " 'tis *too much* reſtrained; P. 20. you would have me make an *Addition* to it, and let it *run thus*, The Enthuſiaſm *and Impoſture*, &c." I ſtand corrected, and have no Objection to your *Amendment*. Conſider however, that before you meddled with *my Title-Page*, you ſhould have conſulted your *Grammar*, and made *Senſe* of your own.

But I ſhall not ſo eaſily give up my *Parallel* of the *Montaniſts*. I find it ſticks too cloſe, is pinching, and makes you wriggle. You want ſadly to get *rid* of it; for which you aſſign ſome *doughty*
P. 8. *Reaſons*. "*You omit*, you ſay, *making any Reply to my Account of the Montaniſts, becauſe 'tis quite foreign to my Title-Page, and alſo to my Principal Deſign*;" that of Comparing you with *Papiſts*. You know that I introduced the *Montaniſts*, to ſhew that the *Spirit of Enthuſiaſm is always the ſame*. And though the *Montaniſts* were no *Papiſts*, they were *Heretics*, full of *Impoſtures* and *Impieties*; in a Word, the *Methodiſts* of their Times. And why ſhould you turn away your Face from your *own Likeneſs?* —— But you have *another*
Ibid. *Reaſon*; "*The Account of the* Montaniſts *being not founded on Writings of their own*; and *ſo at the beſt very* Precarious." Did I ſay, the Account was *not founded* on their own Writings? Did I not expreſsly ſay, that our *Accounts and Extracts of their own Writings* were collected from the *beſt Hiſtorians* of thoſe Times? And ſuppoſing they had *not* been founded on their *own* Writings; muſt they therefore of Courſe be *Precarious?* Doth *no Hiſtory* deſerve *Credit*, but what was written by the *Actors?* What then becomes of the *Faith* of *almoſt all* Hiſtory? And is every Thing *right* and *true* which Men

Men write concerning *Themſelves?* Well then! *Your Accounts, Journals,* &c. are wrote by your *Faithful Self:* Therefore not *precarious* and *uncertain.* But yet, you now own you have written Things *worſe than Precarious*; Things *abſolutely and confeſſedly falſe.* And had you died, and the *Myſtic Dove* fled away to *Heaven,* before your *Recantation*; theſe *Falſities* muſt have paſſed upon the World for *Infallible Truths, Revealed from above.*

In the ſame Page you catch me tripping, and even falling into an *Inconſiſtency.* I had charitably ſuppoſed, that the *Methodiſts* might *perhaps* ſet out from *real Motives of ſincere Piety,* adding afterwards, " their ſetting out with warm *Pretences to Re-* P. 9.
formation." Your Remark is, " If by *Pretence* I mean a mere *Hypocritical Pretence,* I am then guilty of a Self-Contradiction." But may not your *Motives be ſincere*; and yet your *Pretences to Reformation* be *idle,* and *vain,* and *abſurd?* (For I did not ſay *Hypocritical.)* And is not the World fully ſenſible *what Sort* of Reformation has always been the Aim of *Enthuſiaſts?* As to your *Queſtion, how can Pretence and Reality be reconciled?* We are *agreed:* my whole *Compariſon* has proved they *cannot*; and *your Recantation* has confirmed it.

But I am like to be in a *worſe* Condition: P. 10.
" having ſaid what I can't *prove,* and *con-*
feſſedly

feſſedly exceeded the Bounds of Truth." And how ſo? Why it ſeems I have ſaid that " the Methodiſts *began* their Adventures with *Field-Preaching*; and yet quite the *Contrary* is notorious from my own Words, *After* the *Methodiſts* had traduced the Clergy in their own *Churches and Pulpits*, they ſet about this pious Work of Defamation *more* heartily in the *Fields*. *Here*, you ſay, *my Parallel fails at firſt ſetting out, myſelf being Judge.*"

And was I not, my good Friend, *kind and candid* in not reckoning your *Pulpit-Abuſes* among your *wild and extravagant Adventures*; in not laying the *Adventures* to your Charge, 'till you broke into *Open Irregularities* by inviting a *Rabble* into the *Fields?* And was I not *right* in dating the *Commencement* of your *Adventures* from
P. 13, 15. that Time? You ſay, *No.* " That in *Reality* the *Methodiſt Adventures* were *begun in the Church, before you took the Field.*" Be it ſo. But this is your *own frank Confeſſion*; and no Part of *my Charge.*

Do you think the *Popiſh Field-Preachers* did not firſt learn their *Leſſon*, took no *previous* Steps, made no *Proviſion*, before they ſet out upon their *Expeditions?* Read their *Legends*, and be convinced. Read but the Beginning of the *Hiſtory* of that *Renowned Knight-Errant Don Quixote*, (a *good Catholic* too) and you will find, how " he

" he *prepared* himſelf by reading *Books of Chivalry*, for which he had an *Extravagant Fondneſs*; filled his Head with *wild Projects*, which *turned his Brain*; had frequent *Diſputes with his Pariſh-Prieſt*; furbiſhed up his *Armour*, and buckled it on: — All this, *before* he actually *ſallied forth* upon his *Adventures*, in order to redreſs all Grievances, and correct all Exorbitances: *before* he deſperately encountred the *Windmill*; or combated the *Devils* in the Shape of *Cats*; or (as *Sanco* brags) lodged at the *Inns*, all at Diſcretion, and the D—l a Farthing to pay."

And now, Sir, how have I been guilty of an *Untruth*; or how doth my *Parallel fail, myſelf* being Judge? The *Fact* you own, both of *Popiſh* and *Methodiſtical Field-Preaching*; you *glory* in it. And of what Moment is the preciſe Time of the *Commencement* of your *Adventures?* What have you *gained?* Unleſs it be throwing Duſt into the Air, to blind the Eyes of your Followers; or maintaining your *Right* to a Litigious and Cavilling Humour.

" *You thank me for informing you, that Field-Preaching was formerly practiſed in this Nation: you are glad it was ſo; and immediately aſk, Why then ſuch a Noiſe about it now.*" P. 11. This Practice, Sir, occaſioned an *Act*, or *Acts*, againſt *Field-Preaching*, (and I conceive not yet formally, or virtually,

tually, Repealed) becauſe ſuch Meetings were *Enthuſiaſtical, Seditious, and Miſchievous.* You indeed are *glad* of this: but it affords ſufficient *Reaſon* for making *ſome Noiſe about it now.* Obſerve only the Weight and Tendency of your Argument: The *Dominicans, Jeſuits, Franciſcans,* &c. did formerly, in a *Wild, Fanatical and Irregular* Manner, employ their Talents in corrupting and deceiving Mankind with many *falſe, ſcandalous, and wicked Tenets,* to the prodigious Injury of the *Public* and *True Religion:* This Havock they made of *Civil* and *Religious* Truth and Happineſs, under the *Maſk of Sanctity*; by Blaſphemous Pretenſions and Claims to *Inſpiration, Divine Calls and Directions,* and Variety of other *Frauds. Why then ſuch a Noiſe about them now?* Or what Occaſion of any *Oppoſition* to thoſe, who are *now Reviving the Method,* and are compaſſing *the ſame End by the ſame Means?* Thus *Potent* is your Way of *Reaſoning:* and ſo *effectually* you get clear of theſe *unlucky Papiſts.*

P. 11. As to " *ſome Degrees of Vanity, unobſerved Vanity, which you ſay you cannot now remember*;" have but a little *Patience,* and your *Memory* will ſoon be refreſhed.

In Defence of your Conduct, you aſk,

P. 12. " Can you recollect no *earlier,* or more " *unexceptionable Field-Preachers* than the " *Papiſts?* What think you of *Jeſus Chriſt,*

" and

" and his *Apoſtles*? Were they not Field-
" Preachers?" And will you never leave off your *inexcuſable Pride* in comparing yourſelf to *Chriſt*, and his *Apoſtles*? Will you ſtill perſiſt in this *Preſumptuous Sin*? Will you do it again and again in this very *Pamphlet*, wherein you have ſadly *bewailed your Speaking in a Stile too Apoſtolical*? You have *owned your* Pretences to *Inſpiration*, and ſpeaking from the *Spirit of God*, to be *Falſe*: and if you *own their Inſpiration and Divine Miſſion* to be *True*; your *Compariſon* fails in the moſt *Eſſential Point*. You have but *Two* Ways of making your *Parallel* ſtand; and you may take your Choice. You muſt prove, either that *you* are *Inſpired and Commiſſioned from on High*, like *Chriſt* and his *Apoſtles*; — or that *They* were ſuch *Enthuſiaſts* as yourſelf.

Your Attempt to wipe off the *Black Art* P. 15-18.
of Calumny, and even to retort it upon *myſelf*, is really a *Maſter-piece*. " You *own* your Speaking againſt the *Clergy* was not in the *Spirit of Chriſt*, or with the like *Divine Authority*; and that there was *too much Severity* in your *firſt Zeal*. *All therefore* you would *infer* is this, that what ſome may term *Gall of Bitterneſs and black Art of Calumny*, may be *Nothing* but an *Honeſt Teſtimony* againſt the Corruptions of a *Degenerate Church*. And you juſtify your Zeal by the *Examples of* John *Baptiſt*

and St. *Stephen*, who called the impenitent and hardened *Jews*, *A Generation of Vipers*, *ſtiff-necked*, *and uncircumciſed in Heart and Ears*, always reſiſting the *Holy Ghoſt*: — of our *Saviour*, denouncing no leſs than *Thirteen Woes* againſt *the Scribes and Phariſees*: —of *Iſaiah* and *Jeremiah*, condemning the wicked Men of *thoſe Days*.

Truely, Sir, you have much *mended* the Matter; and drawn a moſt *Concluſive Inference*, from your *Confeſſion* of *not* ſpeaking againſt the *Clergy* with a *Chriſt-like* or *Apoſtolical Spirit*,—of too much *Severity* in your Zeal; and when you ſay "The *Methodiſts* for ſome Time have *laid down* a Trade, which I am *taking up*.

And how am I *taking up* this Trade of
P. 17, 18. *Calumny*? To prove this, "You gather ſome of my *Flowers* on this Occaſion;— *This Dangerous and Preſumptuous Sect*— *Strolling Predicants*—*Itinerant Enthuſiaſts* — *Methodiſtical Enthuſiaſts*." To which I *anſwer*; If this be *Calumny*, it comes out of your *own Mouth*: you have *confeſſed*, or *boaſted* of, every Word and Syllable of it.
P. 31, 33, 35. — You have *Confeſſed* "mingling *Wild-Fire* with your Zeal: to groundleſs Pretences to *Inſpiration*, to impoſing your *own Spirit* upon the World inſtead of the *Spirit of God* (the very *Eſſence* of *Enthuſiaſm*) you *plead guilty*: *Preſumption* among ſome of your Sect you *readily grant*: — And you

you *boaſt* of *wandering* into ſeveral Parts of the World, as a *Preacher*: You *glory in taking the Field.*" And now I readily agree, that " theſe *Flowers* (growing in your *own Garden*) are not of a very *Scriptural Scent.*" P. 13, 41. P. 18.

But you aſk, " why muſt I *diſturb the Dead, rake* into their very *Aſhes*, and call up Mr. *Seward's Ghoſt* in order to *terrify* the Reader?" If this be ſuch a *Terrible Crime*, who has done it more than the *Methodiſts?* Who more than *yourſelf?* You have treated the *Author of the whole Duty of Man*, and Archbiſhop *Tillotſon*, in a moſt Scurrilous Manner: in this very *Pamphlet* you have *raked into the Aſhes* of *Luther, Calvin, Zuinglius, Cranmer, Ridley, and Hooper*; nay of *Paul* and *Barnabas*; and have freely cenſured their *Faults.* You urge, " that Flowers enough might have been gathered out of Mr. *Weſley's Journals and yours*: and I might let your *dear warm Friend*, your *Fellow-Traveller Seward*, lie undiſturbed. What hath *he* done?" I doubt, Sir, you have been dabbling in a *Play*, and learned your Reaſoning from the *Facetious Knight*; " No, my good Lord, baniſh *Peto*, baniſh " *Bardolph*, baniſh *Poins*; but for ſweet " *Jack Falſtaff*, kind *Jack Falſtaff*, true " *Jack Falſtaff*, valiant *Jack Falſtaff*, — " baniſh not *him.* P. 18, 19. P. 45. P. 18.

In plain Truth, (for I beg Pardon for raſhly touching upon a *Play*) Mr. *Seward* Publiſhed a *Journal* full of *Calumny, Enthuſiaſm, dangerous and preſumptuous Tenets*, ſtill working warmly in the *Methodiſts*: but he muſt not be touched, becauſe he is *dead*. And your *Rule* muſt be acknowledged a very *Expedient* one. For *then*, had your *good Self* died before your *Recantation*, all your *Confeſſed Falſities and Impoſtures* muſt have paſſed for *Sacred Truths*, without any *Examination* or *Contradiction*. *Then* no Antient *Heretic*, no *Infidel*, no *Enthuſiaſt*, no *Broacher* of the moſt *wicked Doctrines*, could ever be called in *Queſtion*. And (to the great Comfort of your Heart) *then* the *Fanatical wandering Ghoſts* of St. *Francis* and *Ignatius* had not been *called up*, to *haunt and ſtare you in the Face*. To make you as eaſy as I can;—Seeing I ſhall have Occaſion to call up the *ſame Ghoſts* again; I give you previous Notice, that you may not be *frighted*.

In the mean Time you don't conſider what a *Fright* you have put *me* into. For, beſides "leaving me to Mr. *Weſley's Correction*," you bolt out ſuddenly with
P. 30. "Something *SO Extraordinary* in my 17th *Section*, that it calls for a *Remark*." You *ſtartle* me; you put me in a *Panic*. But I muſt ſtand the Shock. — Out it comes, that "I have called *Inſtantaneous Converſion*

Converſion a Fanatical Peculiarity." Is this your *Something SO Extraordinary?* I ſuppoſe *not*. It muſt lie in your following *Remark*; " I *preſume* Inſtantaneous *Re-* " *generation* muſt be a *Fanatical Peculiari-* " *ty* alſo. What then becomes of that " *Diana* of the preſent Age, *Baptiſmal* " *Regeneration*, which muſt be *Inſtantane-* " *ous?*" By this Time I begin to *recover my Senſes*, and be able to *ſpeak*. *You*, Mr. *Whitefield*, may be as *Preſumptuous* as you pleaſe: *I preſumed not* to ſay any ſuch Thing: I neither mentioned, nor thought of, *Baptiſmal Regeneration*. But IF I had; Oh! how you would chaſtiſe me?—I anſwer very *Laconically*, IF.—Moreover I *aſk* you, why you will talk at this *idle*, and even *wicked* Manner? What St. *Paul* Titus, expreſsly calls *the Waſhing*, or *Laver*, *of* v. 3. *Regeneration*, you profanely *Chriſten* by the *Heatheniſh* Name of *Diana*. " *Baptiſmal Regeneration* is the *Diana* of the preſent Age." Take again therefore your own Words, *Pretty Language this, Sir!* Such P. 15. as ought once more to bring you to your *Penitentials*, and extort another *Alas! Alas!*

Again, you charge me with " calling P. 31. *Aſſurances of Salvation* another *Preſumptu-* *ous Imagination.*" I did ſo. And you return to your old prevaricating Trick of making me *ſay*, what I did *not* ſay; and

changing

changing the Term by ſlipping in the Word *Faith* inſtead of *Salvation*, you immediately aſk, " Is Aſſurance of *Faith* then, in " your Opinion, a *Preſumptuous Imagina-* " *tion?*" Whence you run on *Arguing*, —as *wiſely* as you did before.

As I have chiefly conſulted your *Jour-*
P. 33, 34. *nals*, you tell me, " that in this I have acted *wiſely* enough for my Purpoſe, but not *candidly*; ſince there were *Later Writings* of yours, which might as eaſily have been procured." Indeed, Sir, I did not care to *looſe* ſo much *Time*. Nor probably would your *Later Writings* turn out much to your *Advantage*. But ſuppoſing the beſt, mind the *Prettineſs* of your Argument: — It was the *Comparer's Purpoſe* to diſcover Mr. *Whitefield's Enthuſiaſms*; and therefore he ought not to look for them where they *were to be found*, but where they *were not*.

So much for your acute and judicious *Remarks*. Let us proceed to your *Confeſſion*,
P. 5. and *Recantation*. For " *undeſerving* as my *Pamphlet* was, it has ſerved a *good Purpoſe*, and been the *Means* of your *rectifying Some Miſtakes*." And you have kindly given us a Lick of the " *Honey that came out of the Eater*."

After you have *rectified your Miſtakes*,
P. 34. and *Confeſſed* them, you ſay indeed, " that this

this was *not* extorted from you by *my Pamphlet:*" Which a *Captious* Perſon might take for a Sort of *Self-Contradiction.* But I regard not that; ſeeing either Way the ſame *good Purpoſe* is ſerved.

Accordingly, a Regard to the *Common Benefit* inclines me to enumerate your *Retracted Miſtakes*; and *Common Juſtice* to acknowledge a great *Appearance* of your *Ingenuous and Sincere* Mind, and Conduct.

" You confeſs *too much Severity* in your P. 17, 19.
" firſt Zeal, by far too much againſt Arch-
" biſhop *Tillotſon*:—Young awakened Per- P. 22, 34.
" ſons are apt to run into *Extremes*, which
" fall off when they have received the
" *Spirit of Adoption*;—your *Journals* were
" ſome of your moſt *early* Performances,
" in the *very Heights* of your firſt *Popu-*
" *larity*; which is apt to make the *ſtrongeſt*
" *Head run giddy*, and do Things, which
" *After-Experience* and *riper Judgment*
" teach them to *correct and amend.*—You P. 27.
" retract with all your Heart your having
" deſired or prayed for *Ill-Uſage*, *Perſe-*
" *cution*, *Martyrdom*, *Death*, &c. as pro-
" ceeding from an *Irregular*, though *well-*
" *meant*, *Zeal*; now finding yourſelf *no*
" *Ways ſo diſpoſed.*—As to the Doctrine of P. 31.
" *Aſſurances*, you readily grant that ſome
" of the *Methodiſts* who really *had not this*
" *Aſſurance*, have *Preſumptuouſly* imagined
" they *had it*; there being *Counterfeit* as

" well

P. 38. " well as *Current Coin.*—You confeſs, you
" were followed with the *Hoſanna's* of the
" Multitude; and your too ſtrong Ex-
" preſſions concerning *Abſolute Reproba-*
" *tion*; — and your *expoſing* your Friend
P. 39. " Mr. *Weſley*: — that in the *Collection of*
" *Letters* (written by the *Methodiſts*) many
" Things were *very Exceptionable*; which
" therefore have been *Suppreſſed* for ſome
" Years: — that you don't *now* approve of
" making a *Lottery of the Scriptures*: —
P. 40, 41. " that your *Miſtakes* and *Blunders* have
" been *frequent*; and when you are made
" *ſenſible* of any more, they ſhall be *pub-*
" *lickly acknowledged and retracted*: — that
" when you carried *high* Sail, running
" through a whole Torrent of *Popularity*
" and *Contempt*, you have been in Danger
P. 42. " of *overſetting*: — that you mentioned
" *Divine Communications* with ſome De-
P. 43. " grees of *Vanity*: Something of our *own*
" *Imagination* may *poſſibly* be *blended* with
" *Methodiſm*; nay, that *Imagination* has
" *mixed* itſelf with the Work *cannot be*
P. 45. " *denied*: — You confeſs many *Offences* and
" *Diviſions* among yourſelves, and own it
" *muſt needs be* that ſuch *Offences* come."
— Laſtly, when I charged the *Methodiſts* with ſtealing the *Sacred Fire* from Heaven, by bold Pretences to *Revelations*, *Inſpirations*, &c. and aſked where will theſe bold *Enthuſiaſts ſtop?* (Compar. p. 48.) your Reply

Reply is, " I anſwer for *one, even here,* " *Sir.* And I will *freely and readily ac-* " *knowledge,* that *you* and *others* have had " too much Occaſion for *Reflection,* by " ſeveral Things that have been unwarily " dropped up and down in my *Journals.*"

Remember then, that by *ſtopping here* you *give up* the *remaining* Parts, and *plead guilty* to the moſt *Capital Articles* of my Charge; which were, " *Divine Preſences,* particularly Chriſt *viſible* in the Sacrament, *ſitting* at the Head of the *Table,* and *talking* to Mr. *Whitefield*;—*familiar Communications, and amorous Converſations with God*; —*Extraordinary Revelations, Inſpiration*; *Special Directions, Miſſions, and Calls*; *Ecſtacies and Viſions,* &c."

I would now proceed to your famous *Penitential Letter of Retractations:* but deſire firſt to make a few *Obſervations* upon the above *Confeſſions:*

As to thoſe *Extremes* common in your *young* Perſons, and *falling off* when they receive the *Spirit of Adoption*; pray acquaint us with the *preciſe Time* of your *own* receiving it, that we may be certified when you got clear of all ſuch *Extremes,* and attained a *Juſt Medium.*

When you make *Excuſes* for your groundleſs Pretences to *Inſpiration, a Divine Commiſſion,* &c. on Account of your moſt *early Days,* and in the *Height* of your

firſt *Popularity*, when your *Head* was *giddy*; you hereby *confeſs*, that you was *moſt Popular*, when you was the *greateſt Liar*; beſt *loved* and *admired*, when you ſeduced the Multitude by *Cheat* and *Impoſture*. And what a *fine Compliment* is this to your *Followers Underſtanding*, and your *own Integrity?* What *Fools* have you made of *them*, and what a *Kn*— of yourſelf?

When you received the *Hoſanna's of the Multitude*, I really thought it an *Error of the Preſs* for *Huzza's*. But you confeſs
P. 38. that "*Hoſanna* was your own Word: *wrong and unguarded*, but not intended to convey a *Profane Idea*." *Wrong and unguarded!* What a *tender* Expreſſion of this great Offence? And how poſſibly could your own Mind abſtract from *Profaneneſs* —an *Application to yourſelf* of the *Divine Honour* paid to the *Adorable Redeemer* of Mankind? The Word indeed hath formerly been uſed in *Acclamations* to ſome *outrageous Enthuſiaſts*. And particularly, *Sir James Ware* (Hunting of the *Romiſh Fox*, P. 229—) relates of "one *Anth. Nugent*, a *Popiſh Prieſt*, that he was one of *James Naylor*'s Diſciples, and went before him through the Streets of *Briſtol*, crying out *Hoſanna*." I preſume you again "*thank* me for acquainting you with theſe

former

former Inſtances, and are *glad* they were practiſed in our Nation ſeveral Years ago."

Whereas you was in Danger of *over-ſetting* from a Torrent of *Popularity* and *Contempt*; — I congratulate you on your preſent *leſs dangerous* Situation: your *Popularity* is pretty well over; for the *other*— you muſt take your Chance.

Whereas you ſay, "The Offences and Diviſions among yourſelves were about ſome *Non-Eſſentials*;"—Is this the *Truth?* And will you *ſtand* to your Words? Can differing about *Non-Eſſentials* be reconciled to your accuſing each other of preaching *Damnable* and *Eſſentially-Erroneous* Doctrines, — *horrid Blaſphemies*, *another Goſpel*, &c? (Which will appear anon.) This being the Caſe, 'tis plain you quarrelled about *Eſſentials*, or elſe you are mutually *Falſe Accuſers* of your *Brethren*. Either Way, there is ſomething *Eſſentially Unchriſtian* among you.

But come we now to your *Penitential Letter*, wherein ſome of your *Cant* is *Recanted*, and we are taught to confeſs your *ingenuous and ſincere* Dealing. "To con- P. 34,
vince me that this is the real Language of your *Heart*, and not extorted by *my Pamphlet*, you produce an *Extract* of a *Letter* to a worthy Friend in *South Carolina*; and publiſhed, with very little

Alteration, in *Scotland* Months ago. Dated *June* 24, 1748." Whereby I am indeed convinced of your *Temper*. You will do nothing by *Compulsion:* nothing ſhall be *extorted* from you. But let you alone; and you will confeſs as much *Enthuſiaſm* and *Impoſture* as one could wiſh. May I have the Liberty, Sir, to aſk, *Why* this *Confeſſion* was ſent privately to a Friend in *Carolina*, and not to your *own Countrymen? Why* did you ſuffer your *Followers* to lie ſo long under a Deluſion? And not publiſh your Recantation immediately, as ſoon as you found yourſelf both *deceiving*, *and being deceived?* Why publiſhed in *Scotland* rather than in *England?* And who knows whether this Part of the Nation would have been bleſſed with *any* Publication, unleſs it had been *extorted by my Pamphlet?*

That you may have *full Juſtice* done you, and as your farther *Retractation* will appear cleareſt in your own Words, it may be proper to *reprint the Letter*.

On

On Board the Brigg Betſey, *Captain* Eſteen *Commander.* P. 35—.

June 24th, 1748.

Reverend Sir,

" YEſterday I made an End of reviſing
" all my Journals—Bleſſed be God
" for letting me have Leiſure to do it—I
" purpoſe to have a new Edition before I
" ſee *America* — Alas! Alas! in how
" many Things have I judged, and acted
" wrong! I have been too raſh and haſty
" in giving Characters both of Places and
" Perſons—Being fond of *Scripture Lan-*
" *guage*, I have often uſed a Style *too*
" *Apoſtolical*, and at the ſame Time I have
" been *too bitter* in my Zeal—Wild-fire
" has been mixed with it; and I find I
" have frequently wrote and ſpoke too
" much in my own Spirit, when I thought
" I was writing and ſpeaking entirely by
" the Aſſiſtance of the Spirit of God—I
" have likewiſe too much made Impreſ-
" ſions, without the written Word my
" Rule of acting; and too ſoon, and too
" explicitely, publiſhed what had better
" been kept in longer, or left to be told
" after my Death. By theſe Things, I
" have given ſome *wrong Touches* to God's

" Ark

" Ark, hurt the bleſſed Cauſe I would
" defend, and ſtirred up needleſs Oppoſi-
" tion—This has humbled me much ſince I
" have been on Board, and made me think
" of a Saying of Mr. *Henry*'s, Joſeph *had*
" *more Honeſty than he had Policy, or he*
" *never would have told of his Dreams*—At
" the ſame Time, I cannot but bleſs, and
" praiſe, and magnify that good and graci-
" ous God, who imparted to me ſo much
" of his *holy Fire*, and carried me, a poor
" weak Youth, through ſuch a Torrent
" both of *Popularity and Contempt*, and
" ſet ſo *many Seals* to my unworthy Mi-
" niſtrations—I bleſs him for ripening my
" Judgment a *little more*, for giving me to
" ſee, confeſs, and I hope in ſome Degree
" to *correct and amend* ſome of its Miſtakes
" —I thank God for giving me Grace to
" embark in ſuch a *bleſſed Cauſe*, and pray
" him to give me Strength to hold on,
" and increaſe in Zeal and Love to the
" End——Thus, dear Sir, I have un-
" burdened my Heart to you—I look
" upon you to be my *Fidus Achates*, and
" therefore deal thus freely.—If I have
" Time and Freedom before we land, I
" think to begin and write a ſhort Account
" of what has happened for theſe ſeven
" Years laſt paſt; and when I get on Shore,
" God willing, I purpoſe to reviſe and
" correct the firſt Part of my Life."—

The

The *Principal* Point here, and what immediately ſtrikes the Eye, is your free *Confeſſion*, and doleful *Lamentation* of having frequently *Impoſed* upon the World, and *ſeduced* your *Followers*, by *Falſhood* and *Deceit*; and that too in a Matter of the *higheſt Concern*, the Salvation of their *Souls*. You have Confeſſed yourſelf an *Enthuſiaſt*, and conſequently *juſtified* me in bringing ſuch a *Charge*. " In many Things acted and judged *wrong*, been bitter, particularly in giving *Characters*." Which proves your Trade of *Calumny*. " Often uſed a Style too *Apoſtolical*." And why will you continue it, and ſo *often*, *again* in this very *Pamphlet?* " *Wild-fire* has been *mixed* with your Zeal, and with God's *Holy Fire*;—you have wrote and ſpoke in your *own Spirit*, and put it upon the World *entirely* for the *Spirit of God*:—have made *Impreſſions*, and not the written *Word of God*, your *Rule of Acting*." And this I hope you will own to be *Genuine Enthuſiaſm*, and in the *bad* Senſe of the Word.

Theſe Things you have *Acknowledged*, *Bewailed*, *and Retracted:* and would be thought, no Doubt, to act *Ingenuouſly*, and ſpeak *Sincerely*.

Conſidering therefore all your *Confeſſions* and *Retractations* of your Fanatical Sallies, had I the Honour and Happineſs of being one of your *Sect*, I ſhould propoſe an *Addreſs*

dreſs to you (with great Submiſſion) in the following Manner. " We are, Sir, of the " Number of thoſe, who have attended " your *Perſon* and *Doctrine*; allured by " your *ſanctified Pretences, and high Claims.* " Being perſwaded firſt into a bad Opinion " of our *proper Paſtors and Churches*, we " followed you into the Streets, the Fields " and Deſarts. We *crowded, hugged, kiſſed* " *you*; made you *Preſents* and *Entertain* " *ments* receiving you as an *Apoſtle*, or " *Angel from Heaven.* And this too at the " very Juncture of *Time*, when you was " the moſt *Deceitful Worker*, and grievouſ- " ly *ſeducing your precious Lambs.* For " at length we find you declaring, that " your *Infallible Inſtructions*, and which " we devoured as ſo many *Oracles*, were " but ſo many *Miſtakes*, *Blunders*, or *Lies.* " Your being guided by *Impulſes* and *Im-* " *preſſions*, and teaching *us* to depend upon " them as *certain*, is now acknowledged " to be a *precarious* and even *falſe Rule*, " uſurping the Place of *God's Word:* " Though you once aſſured us, it was as " eaſy to know when the *Spirit* made an " *Impreſſion* on the *Soul*, as to feel and " know when the *Wind* makes an Impreſ- " ſion on the *Body.* You taught, that " our *Aſſurance of Salvation* was clearly " written upon the Heart, as by a *Sun-* " *Beam*; whereas now, Alas! Alas! we

" only

" only *Preſumptuouſly imagined* that we
" had it. You made your Boaſt of a
" *Divine Miſſion*; *Special Calls and Di-*
" *rections from Heaven*; *Inſpirations, Com-*
" *munications, Converſations Face to Face*
" *with God*; which by your *later Account*,
" and *Confeſſion*, were all *mere Fancy, and*
" *Fiction*, and the Product of a *fertile In-*
" *vention*. You have climbed up, and
" *ſtole* the ſacred Fire from *Heaven*;
" have even *Deified* yourſelf, and put
" your *own Spirit* in the Seat of the
" *Holy Ghoſt*. You confeſs you have
" ſcattered *Wild-fire* among us, whereby
" we felt ſtrange and unuſual Burnings,
" and ſome of us have been terrified *out*
" *of our Senſes*; without any Warning to
" keep our *Diſtance*, out of the Reach of
" this *dangerous Compoſition*. Seeing then
" you have thus ſhammed us off with
" *Counterfeit Coin* inſtead of *true Sterling*,
" and have owned yourſelf a *Cheat* and
" *Impoſtor*; what remains, but to leave
" you to yourſelf, and return to our native
" Fold? A *Stranger* will we not follow,
" but will flee from him; who *Confeſſedly*
" came not in by the Door, but *climbed up*
" *ſome other Way*. Remember, that at beſt
" you are now but a *common Mortal*, upon
" a Level with *ordinary Churchmen*: ſtrip-
" ped of your *Extraordinary Celeſtial*
" Endowments, and *Supernatural* Powers,

" you can henceforth only make a Figure
" from your *natural or acquired Abilities.*"

Oh! what a Fall is there?

I was going on; but am ſuddenly ſtopped by your ſeaſonable *Monition*;
P. 20. " But hold, Sir: And before you run
" yourſelf quite out of Breath, I intreat
" you to ſtop a little, while I put to you
" a few *Queſtions*. Believe you that I am
" perfectly in *earneſt*, and have made an
" *Abſolute Recantation?* Do not I inſert
" divers *Softenings*, *Reſerves*, *Salvo's*, and
" *Exceptions* to my general *Confeſſion?*"—
I cry your Mercy, Sir; 'tis very true. And, to ſave you the Trouble, I ſhall recollect ſome of them: But then, I fear, ſome *Doubts* may ariſe about your *Sincerity*. Accordingly here follows an *imperfect* and *rough Draught* of what you might *truely and juſtly* plead; and to which I ſhall not have the Face to make *any Objection*.

" Whereas I *George Whitefield* have
" made ample *Confeſſion* and *Retractation*
" of my *Enthuſiaſms and Impoſtures*; I do
" hereby (to prevent all *Miſconſtruction*)
" claim the Privilege of *explaining* myſelf,
" in *what Senſe*, and *how far*, my Words
" are to be underſtood. Saving to myſelf
" likewiſe the Benefit of *future Ex-*
" *ceptions*, &c. In *general* I plead, that
" in

" in my *deepeſt* Confeſſions of my moſt " *heinous* Offences, I only acknowledge " *Miſtakes*, or *Blunders*, ſpeaking and " writing ſome *wrong and unguarded* " *Things*, Things *unwarily dropped up and* " *down*, *Want of Caution*, with other *tender* " and *gentle* Expreſſions. And *Malice* " itſelf muſt allow theſe *Softenings* to be " an *Extenuation* of *Guilt*. — Moreover, " even of theſe *Miſtakes*, &c. I have not " relinquiſhed, nor *deſired* to relinquiſh, " *All*; but only a *Part* of them; and that " Part too not *Entirely*. For my *very* " *Words* are, ' I bleſs God for ripening my " Judgment a *little more*, for giving me to " *ſee* and *Confeſs*, and I *hope* in *ſome Degree* " to correct and amend *ſome* of my Miſ- " takes.' And am I not here ſufficiently " upon the *Reſerve?* —'Tis true, I confeſs " and lament many *Falſhoods* and *Enthuſi-* " *aſms* publiſhed in my *Journals:* but 'tis " true alſo, that I am only ſorry for doing " this ' *too ſoon*, and *too explicitely*; and " declare that what I am now aſhamed of " had been better *kept in longer*, or left to " be told *after my Death.*' And hereby " I might have avoided this *Shame* of a " *Recantation:* a noble *Legacy* had been " left to the *Bands* and *Societies*; who " would have been entitled to the *Honour* " and *Profits* ariſing from my *pious Fal-* " *lacies:* my *Untruths* and *Deceits* had never

" been known; becauſe no *Candid* Perſon
" would have *raked into my Aſhes* to con-
" tradict me; and I *could not* have con-
" tradicted *myſelf*.—I do indeed publickly
" acknowledge that my *Dreams* were not
" from *Heaven*, but mere *Illuſions of Fancy:*
" and yet obſerve how Artfully I compare
" my Caſe with that of *Joſeph*; and ſay,
" that my publiſhing them as *Divine*
" might perhaps be *Impolitic*, but was no
" Impeachment of my *Honeſty*.—
" To be more particular. As to *Vanity*
" *and Pride*,—I have often confeſſed and
" bewailed the *Naughtineſs of my proud*
" *Heart*; and when *proud Helliſh* Thoughts
" uſed to crowd in upon me, have Prayed
" to *God*, 'Give me *Humility*, or I periſh.'
" —But pray remember how I *ſoften* this
" into *ſome Degrees* of Vanity, and thoſe
" either *unobſerved* or *forgotten:* and that I
" ſtill deſire to retain a proper *Share of decent*
1 Dealing, " *Pride*. For when my Heart was ſtirred
p. 71. " up to pray againſt *Spiritual Pride*, my
" expreſs Words were, that God would
" always keep me *humbled* only in *ſome*
" *Meaſure*. The very *worſt* and *higheſt*
" Inſtance of Vanity, that of applying
" *Hoſanna's* to my dear Self, which too
" hath laid me low before *God* and *Man*;
" —this I have brought down to a Thing
P. 38. " *wrong and unguarded*, but not intended
" to convey a *Profane Idea*.

" I have

" I have maintained the Doctrine of
" *Abſolute Reprobation* ſo *ſtifly*, and to that
" *Degree*, as to be charged by Mr. *Weſley*
" with *horrid Blaſphemy*; and my *Enemies*
" ſay, he hath confuted me in a ſtrong
" and *maſterly* Manner. But by my *Con-*
" *feſſion* this dwindles away into my having
" *dropped ſome too ſtrong Expreſſions.*—

" If I am forced to own that I have
" *traduced the Clergy*; but for ſome Time
" *laid down* the Trade of *Defamation*; you P. 15-18.
" ſee how ſoon I *take it up* again; and
" defend myſelf by the *Example* of the
" *Apoſtles*; (though I own not with the
" *ſame Spirit*, or *Authority*) and make
" *them* as great *Slanderers* as myſelf.

" If I lamentably acknowledge my hav-
" ing *often* uſed a Style *too Apoſtolical*;
" you ſee how *quickly* and *frequently*
" I ſtart up again in the Form of an
" *Apoſtle*.

" One of my moſt *important* and *glaring*
" *Recantations* is this. The Author of the
" *Compariſon* aſking, 'Where will theſe
" bold *Enthuſiaſts* Stop?' Proceeds to our
" moſt avowed but moſt *Preſumptuous*
" Claims of *Inſpiration*, *Revelations*, *Com-*
" *munications with God*, *Special Calls*,
" *Divine Miſſions*, and the like. Here I P. 35.
" inſtantly *ſtop ſhort*; am pricked in Con-
" ſcience, howl and cry, renounce and
" give up theſe *Blaſphemous Pretences*.

But

" But then fail not to obſerve with what
" *Softening* and *Reſerve* I make my *Re-*
" *treat.* They are Things *unwarily* drop-
" ped up and down in my *Journals.* And
P. 41, 42. " I poſitively inſiſt, that *ſome* of my In-
" ſpirations, &c. are not *groundleſs* and
" *pretended*, but really *from above.* Ac-
" cordingly mind how I have confounded
" *the Ingenious Author of Conſiderations on*
" *the Converſion and Apoſtleſhip of St.* Paul;
" who has ventured roundly to Aſſert that
" *ALL the Divine Communications, Il-*
" *luminations and Ecſtacies of the Methodiſts*
" ſprung from no other Sources but *Self-*
" *Conceit*, *Vapours*, and *Imagination.* I
" ſay, this is quite unbecoming ſo *Young*
" *a Convert.* Nor ſhall I regard any
" Reply, as if this were a malicious or un-
" mannerly *Reflection* upon an *Excellent*
" *Perſon*; or quite miſbecoming *me*, who
" was ſo *Young a Convert to Enthuſiaſm*, and
" but ſo *Young a Convert* again to ſome
" *ſmall* Share of *Common Senſe.* This is a
" mere *Trifle*, in Compariſon of the *Ad-*
" *vantage* I gain by my *Reſerves* and *Ex-*
" *ceptions:* whereby it lies ſtill in my
" Power to fix what Portion I pleaſe of my
" *Fancies and Pretences* upon Heaven;
" and henceforward to put the ſame Trick
" again upon the *Dear Innocent Lambs.*

" Nor can the *Comparer himſelf* eſcape
" the Effects of my Saint-like *Artifice and*
" *Management.*

" *Management.* I own the *Enthuſiaſms*
" which he has *ferretted* out of my
" *Journals:* but then I have cunningly
" ſent him to an *empty Bury*, my later
" Writings, where he can find *nothing*.—
" I own too, ſome of his *Popiſh Parallels*
" are exact enough. But what am I the
" worſe for treading in a Popiſh Track?
" Once, or twice, however, I have fairly
" caught him without *any Parallel* at all;
" and ſo left him to that *poor Excuſe*,
" that ſome of our *Enthuſiaſms* are *un-*
" *exampled.*

" What *Wounds* I have given to *Me-*
" *thodiſm* by my *Confeſſions*, I endea-
" vour to bind up again, and heal.
" Have I given any *wrong Touches* to *God's*
" *Ark?* Still I ſay, it *is* God's Ark. *Me-*
" *thodiſm* is ſtill *God's Cauſe*, the *Bleſſed*
" *Cauſe.* I ſtill glory in having *taken the*
" *Field*, continue the Trade, and will con-
" tinue it, while I can get *Cuſtomers.* If
" our Zeal be *Irregular*, 'tis likewiſe *well-*
" *meant.* If *Counterfeit Coin* be ſtirring
" amongſt us, we deal in *ſome True*
" *Sterling.* Though I have been throw- P. 43.
" ing about my *Wild-fire*, 'tis qualified
" with a *Mixture of God's holy Fire.*
" Though I confeſs it *Undeniable* that
" *Imagination* has mixed itſelf with the
" *Work of Methodiſm*; yet in the very pre-
" ceding Words it comes with a *double*

" *Peradventure*,

" *Peradventure*, 'Something of our own
" Imagination *may poſſibly* be blended
" with it.'

" As to the *grievous Quarrels* and *Broils*
" among ourſelves;—'tis true, we accuſed
" each other of teaching *Damnable Doc-*
" *trines*, *Doctrines Eſſentially-Erroneous*,
" a *New*, and *Another* Goſpel, *&c.* But
" I have now *whittled* away all theſe rough
" and hard Names, and *ſmoothed* them
P. 45. " down into 'Offences and Diviſions about
" ſome *Non-Eſſentials*, ſuch as muſt *needs*
" be among *good* Men.' And however
" *intemperate* and *raging* our *Heats* may
" be ſuppoſed, I prove they were not
" properly the Effects of our *own Spirit*;
P. 46. " becauſe *Satan* ſtood cloſe by us, blow-
" ing up the *Coals*, in order to raiſe a
" *Smoke*, to blacken the *Work of God.*
" And whatever be the *Guilt*, I have taken
" Care that our *Firſt Reformers*, and even
" *Barnabas and Paul*, ſhall come in for
" *Snacks*, and be as *bad* as ourſelves.

" Judge now, my *Friends*, whether
" the *Spirit of* Whitefield *is not ſtill the*
" *ſame?* Whether by theſe *Saving Clauſes*,
" *Softenings* and *Exceptions*, I have not
" in *ſome Meaſure Unconfeſſed my Confeſſions*,
" and *Retracted my Retractations?* My
" *Enemies* perhaps may be ſo *very un-*
" *reaſonable*, as to charge me with *Saying*
" *and Unſaying*, *Prevarication and Incon-*
" *ſiſtency*,

" *ſiſtency, Diſingenuity and Inſincerity.*
" But when the Way of *Duty* is the Way P. 37.
" of *Safety*, I regard not *Conſequences.* I
" have plainly proved, that at preſent I P. 25.
" am too *Serious* to make *Sport* with my
" own Deceivings; and they are very wel-
" come to confer what *Title* upon me
" they pleaſe."

I am, Sir, a little afraid that ſome *Doubts* may ariſe about your *Sincerity.* But for my Part, I acknowledge your *Plea* to be *true*; and ſhall keep my Word and Promiſe of making *no Objection.* However, for this Inſtance of my *Love* and *Friendſhip*, I may expect you to pay ſome Regard to my *Advice*, as to the following Particulars: (wherein too all *Methodiſts* have *Reaſon and Right* to join) eſpecially as you ſay, and your *Demi-Recantation* proves, that " you are not *altogether In-corrigible.*"

You begin your *Penitential Epiſtle thus*: P. 35-37.
" Yeſterday I made an End of *Reviſing all*
" *my Journals.*" May it not be Expedient to reviſe them *again*, and *again*; that *all Miſtakes* may be *Rectified.* For you add, " Alas! Alas! in how *many* Things have " I *judged* and *acted* wrong." For the Sake of Truth and Right, *ſpecify* exactly in *what Particulars.* " I have been too " *raſh* and *haſty* in my *Characters of Places* " *and Perſons.*" Take care to do *Juſtice*

to ſuch as may have *loſt their good Name*; and make *Reſtitution*, as becomes a *True Penitent*. " I have *often* uſed a Style *too* " *Apoſtolical*." Be *Punctual*, in relating fairly *when* you ſpoke as an *Apoſtle*, and *when not*. " I have been too *bitter*." Let nothing but *Honey* drop from your *Pen*. " I have mixed *Wild-fire* with my " *Zeal*, and with *God's Holy Fire*." A *fine Compoſition*, Sir, this! But *diſtinguiſh* preciſely the *Proportions*; ſay *when* and *where* you were this *Dangerous Incendiary*; *ſeparate* your *Sulphur* and other *Combuſtible Ingredients*; *Extinguiſh* the *Flames*; *cool your Brain*, and meddle no more with *Wild-fire*. " I have frequently wrote and " ſpoke in my *own Spirit*, when I thought " it *entirely the Spirit of God*." An *Eſſentially-Enthuſiaſtic* and *fatal Preſumption!* Be therefore *very Exact* and Explicit in determining what came from *God*, and what from the Deluſion of *Fancy*. And when you have done this, your *Readers* and *Followers* will expect ſome *clear and diſtinguiſhing Marks*, how they may judge for the future between *Divine Inſpiration*, and the Operations of your *own Mind*. Retire into your *Mint-Office*; call in all your *Counterfeit Coin*; melt it down; *Circulate* no more *baſe Money*. Let your *new Coinage* be all *true Standard*, and with a *Mark* that may certainly be depended upon.

upon.—To this End, peruſe diligently and calmly *my Compariſon*, which will afford you ſome *gentle* but *uſeful Hints* towards your *Corrections* and *Emendations*. *Thumb* it by *Day*, and *dream* of it by *Night*.— " I have too much made *Impreſſions*, with- " out the *Written Word*, my Rule of act- " ing." Invert your Rule; The *Written Word* without *Impreſſions*. " I have *Pub-* " *liſhed too ſoon* what had better been kept " in *longer*." Take the preceding Ad- vice, *No Impreſſion*. " By theſe Things " I have given ſome *wrong Touches* to " *God's Ark*." This was *Uzza*'s Offence. 2 Sam. vi. 6, 7. He was *ſmitten* for his Raſhneſs: ſo are *you*. He was an *Intruder*; and meddled (however *pious* might be his *Intention*) where he had *no Buſineſs*: ſo have *you*.

But as you have *farther Deſigns*; our *Advice* ſhall attend you. " I think of P. 37. " writing a ſhort *Account* of what has " happened for theſe *Seven Years* laſt " paſt." Take at leaſt *Seven Years* in doing it. You have ſeen the *Fate* of your *former Journals*: and if the reſt appear abroad in the ſame *Exceptionable Dreſs*, you may occaſion ſome *needleſs Merriment*, and ſo be guilty of a moſt *Horrible Sin*. You know how warmly you have declared againſt *Diverſions of all Kinds*. And think you an Account of *more Adventures* will not cauſe *ſome Diverſion*? You may not

perhaps *intend* ſuch a Conſequence; but remember Mr. *Weſley* has proved *Laughing-Fits* to be ſometimes *Irreſiſtible*, Caſes happening when *no Mortal can help it.*

P. 37. "I purpoſe to reviſe and correct The "*Firſt Part* of my *Life.*" An *arduous Labour* I confeſs. But ſend up a *Petition* to *Hercules*, to come and help you cleanſe this *Augean Stable.* And when *this Dung is* ejected, I am afraid your *Second Part* will want cleanſing as much: and likewiſe the *&c. &c. &c.* of your *Journals.* If you ſhould happen not to be *debarred the Uſe of Pen, Ink, and Paper*, and my Advice would be kindly received; I would put you in Mind of the *Poet*'s Sentence, — *Una litura poteſt:* One Univerſal Blot will ſerve; and ſerve better than ſo much *blotting* and *blurring*, as will otherwiſe be needful. Or, for another *Effectual Way*, you may *Purify your Works by Fire.* And as you have already *Confeſſed, and ſhewed your Deeds*; it might be of Service to the Acts, xix. 18, 19. *Goſpel* (tho' not to *Methodiſm*) to *bring your Curious Books together, and burn them before all Men.* Your Method was ſome-

P. 39. thing of this Nature, when you "*Suppreſſed your Letters*; becauſe many Things in them were *very Exceptionable*, though *good in the Main.*"

But hold! I had beſt Retract this Advice, ſo impertinent, ſo haſty, ſo unneceſ-

ſary,

ſary, ſo detrimental to the *Public*. For
" *After-Experience and riper Judgment* P. 34-37.
have taught you to *correct* and *amend* all your *Performances:* and for the future you are to come out in a more *unexceptionable Dreſs.*" What a deſirable and delightful *Spectacle!* I almoſt *long* to have a Peep at you in your *Unexceptionable Dreſs.*—I begin to be in an *Ecſtacy.*—*Now* methinks I ſee you, like a *Player* after he hath *Acted his Part*, ſtripping off the *dazzling Tinſel*, in which he *ſtrutted upon the Stage:* — *Now* like *Preſbyter John* tearing away your *Points, Tags, Ribbands, Fringe, Lace and Embroidery:* — *Now* again *(Paulò majora canamus)* methinks I ſee you diveſting yourſelf of your *Celeſtial Garments and Ornaments*; plucking off your *appropriated Bloſſoms of* Aaron's *Rod*, ſlipping off the *Child* Samuel's *Linen Ephod*, throwing *Elija*'s *Mantle* from your Shoulders; and modeſtly ſtanding forth in the ordinary Attire of a plain *Gown and Caſſock.*

And here I am caſting about for ſome of my *Popiſh Parallels.* But Alas! they all prove *Defective.* I find indeed, in turning over the *Legends*, the *Virgin* and other *Celeſtial Inhabitants* often deſcending, and bringing *Flowers, Ribbands, and Garlands* to adorn their Male and Female *Devotees* on Earth. I find too *Copes, Cowles*, and other *Veſtments* ſent down from *Heaven*, for

for *Founders of Orders*, and *Favourite Saints*. But I find not that *Humility and Simplicity* in any of them, as to *ſurrender* up, and *ſend back* their *Heavenly Preſents*, and condeſcend to make their Appearance in *Mortal Raiment*.

This Particular being ſo much to your *Honour*, I had a fair Opportunity of *taking my Leave* decently. But a certain *Critical Friend*, pulling me by the Sleeve, would needs put me in Mind of an *Omiſſion* of a *Paſſage* or two, wherein you diſcovered ſomething of *Management*, and *Inconſiſtency*.

P. 12. "When you begun your *Adventures of Field-Preaching*, you had (you ſay) in your Eye the *Apoſtles*, St. *Paul*, *Peter* and *John*: you expreſsly call theſe *Field-Preachers*, becauſe one of them Preached an Excellent Sermon from a Place called

Acts, xvii. 22. *Mars-Hill*; and the Two others in *Solomon's Porch*." Now my *Friend* remarks, that this ſame *Mars-Hill* was the *Court of the Areopagites*, *the higheſt Court of Juſtice in* Athens; before which St. *Paul* was *brought* by Force. Which you might have ſeen in the *Margin* of the Bible; nor could your *Profound Learning* ſuffer you to be *Ignorant* of it. Nor was *Solomon's Porch* a *Field*, but a *Part of the Temple*.

John, x, 23. "*Jeſus* walked in the Temple in *Solomon's Porch*." This Sort of *Management* he looks

looks upon as an *Impoſition* upon your *Readers*.

He obſerves again, that you often make yourſelf a *Champion* in Defence of our *Liturgy*, *Articles*, and *Canons*; of the *Canons* particularly in theſe very *Remarks*. But afterwards, ſpeaking againſt "thoſe who are for *clipping the Wings of the Myſtic Dove*, you *bleſs God* that there are Men of greater *Latitude*, among whom you are ſure of finding hearty Friends and Well-wiſhers; though your *Work* be not according to the exact Meaſure of *Canonical Fitneſs*." This he looks upon as an *Inconſiſtency*: and adds, that you *yourſelf* (by your *Recantation*) have effectually *clipped one Wing of the Myſtic Dove*, and that any future Attempt to *fly* muſt be very *ridiculous* and *aukward*. P. 47, 48.

But, *to wind up my Bottoms*;—whatever *Enthuſiaſms* you have *given up*, ſtill you tenaciouſly adhere (in Opinion and Practice) to *Field-Preaching*. And what *candid* Perſon can expect otherwiſe? To be the Head of a *Sect*, diſtinguiſhed by a *Peculiar Denomination*, and notable *Singularities*;—to friſk in the Air of *Popularity*, be *hugged*, and followed with *wiſhful Looks*, — *Digito monſtrari, et dicier Hic eſt*;— This is too *ſweet* a Morſel to be thrown up at once; a *Phrenzy* too *Delectable* to be willingly

willingly cured of; a *Devil* too bewitching to be *Inſtantaneouſly caſt out*. But as you have declared a Month's Mind to get ſome good *Church*, *if you can*; 'tis poſſible your Diſtemper may go off in Time.

In the mean While, Let your Enemies *envy* the *Glory* you get by *Field-Preaching*: You have an *Unexceptionable Parallel* from the high *Encomium* given by a *Pope* to one of your *Predeceſſors*. No Doubt but you have every Thing relating to St. *Francis* at your Fingers Ends: and muſt have ſeen the *Bull of Gregory* IX. in his Favour. But that the *Public* may be acquainted what a *proper Example and Incitement* juſtly provoke your *Emulation*, I ſhall ſet down the *Pope's own Words*, " The *Lord* raiſed " up St. *Francis*, to demoliſh the *Phi-* " *liſtines* who were deſtroying his *Vine-* " *yard*. Who hearing *inwardly a Voice* " calling him, courageouſly ſtarts up; " like another *Sampſon*, the *Spirit of Fer-* " *vour* coming upon him, he breaks the " *Cords* that bound him, and ſnatching " up the *Jaw-Bone of an Aſs*, that is to " ſay, his own *Simple Preaching*, not " adorned with the perſwaſive Colours of " human Wiſdom, but with *Divine* " *Power*, which chuſeth *weak* Things to " confound the *ſtrong*: and he who " toucheth the Mountains, and they " ſmoke,

" ſmoke, enabling him; he deſtroyed " *many Thouſand Philiſtines.* And *from the* " *Jaw-Bone* itſelf went out a *copious Water*; " refreſhing, waſhing and fructifying the " Lapſed, the Sordid, and the Arid." *Cherubin. Bullar. Vol.* I. *in Gregor.* IX. *Conſtit.* 2.

If your *Peregrinations* ſhould lead you to *Rome*, (whither you ſeem to be ſetting your Faces) fail not to *kiſs his Holineſs's Slipper* for this Honourable Teſtimony of an *Itinerant Field-Preacher.*

You continue likewiſe a Reſolution to *Write on.* But take care: Be upon your Guard. No more of your *Miſtakes, Blunders, Want of Caution, unguarded Things dropped up and down, your Reſerves and Doublings.* Don't do Things *by Halves.* Be open and ſincere, conſiſtent and uniform. Affect not *Jeſuitiſms.* Waſte not your Time in making *Patch-Work*, or *Loop-Holes.* Steal not into the *Game of Brag* while you are Writing.

Remember, *Grand* and *Important* is the Work you have undertaken. The Eyes of all *Europe* are upon you. The *World* ſtands *a-tip-toe* in Expectation. And ſhould *Failure and Fallacy* again be the Reſult; ſome *malicious Perſon* will certainly have a Stroke at you, or ſome *kind Friend*, like me, put you in Mind of it.

" Thus, Dear Sir, (for I am *fond* of your Expreſſions) I have unburdened my Heart to you: and as I have dealt thus *freely* with you, I hope you will look upon me to be your

Fidus Achates."

THE ENTHUSIASM OF METHODISTS, &c.

PART II.

SECTION I.

IN order to diſcharge a *Promiſe*, and in hopes of doing ſome little Service to the Cauſe of *true Religion*, I have ventured to publiſh a *Second Part* againſt the *Methodiſts*: Wherein I ſhall farther conſider ſome of the Circumſtances attending their *New Miniſtration*; its *Tendency*, *Influence and Effects*: not forgetting to honour them with the Company of their *correſponding Friends*, the *Enthuſiaſtic Saints of the Papacy*.

What firſt occurs to my Thoughts is the *boaſted Succeſs* of their *Preaching*, proved by the Numbers of their *Followers*, and *Converts*.

Here they triumph beyond Meaſure: and perhaps not without ſome Degree of *Foundation*. For conſidering how *inconſiderate and injudicious*, how *unlearned and unſtable*, a large Portion of Mankind is, together with their various *Infirmities and Diſeaſes of Mind and Body*; it muſt be allowed that—The *Oſtentation* of a ſanctified Look, ſpecious Addreſs, fantaſtical Oddities, Innovations in *Doctrine* and *Places* of Teaching, zealous Profeſſions of Piety, Affectation of *Godly and Scripture Phraſes*, and high Pretenſions to *Inſpiration*, &c. will hardly fail of drawing and deceiving the Multitude. Whoever is endowed with ſuch *ſuitable Qualifications* need not fear gaining an Audience, and leading Numbers into a hundred *Deluſions*. He may find Perſons enough not *diſpoſed*, or not *able*, to diſtinguiſh " the Illapſes " and Inſpirations of the *Holy Ghoſt* from " the Illuſions, Inſtincts and Suggeſtions " of the *unclean Spirit*; from *natural and* " *Fanatical Enthuſiaſm*, from the Swel- " lings and Vapours of a *diſeaſed Spleen* " *and heated Melancholy*, and from the " extravagant Rovings of a *diſtemper'd* " *Imagination*."

We

We may too reaſonably *hope* and *believe*, that ſome very profligate and wicked Wretches have been prevailed upon by the *Methodiſts* to relinquiſh their evil Courſes, and ſeriouſly repent. But then, if we *ſubduct* from the Account—ſuch of their Followers as went only out of *Curioſity*, or *Deriſion*;—ſuch as were *well-diſpoſed and pious* Perſons (though I can't ſay *judicious*) before;—ſuch as have *left* and bad them adieu upon good and juſt Reaſons;—ſuch as have been led into grievous *Perplexities, Diſtraction, and Deſpair*;—ſuch as were *ſcarce* in their *Senſes* when they went among them, and have *quite* loſt their Senſes ſince;—ſuch as have eſpouſed confeſſedly *dangerous and wicked Tenets*;—and conſider the *Danger* all the reſt are in, of being betrayed into Notions and Evils, which they don't perhaps ſuſpect:—after theſe, and other *Deductions* which might be named, the Number of their *Converts* will be conſiderably *leſſened*; and the *Good* they do nothing like an *Equivalent* for the *Miſchief*.

But let us hear themſelves. Mr. *Whitefield* ſays, "Thouſands and Ten Thouſands "follow us:—the Fire is kindled; and *I* "*know* that all the *Devils in Hell* ſhall not "be able to quench it.—Well may the *De-* "*vil* and his Servants rage horribly: their "*Kingdom* is in Danger.—I could think of

3 Journ. Pag. 40. Pag. 61.

" nothing ſo much, as *Joſhua* going from
" City to City, and ſubduing the *devoted*
Pag. 69. " *Nations.*—With what Efficacy and Suc-
Letters. " ceſs I have been enabled to preach
" *Tongue can't expreſs.*"

Mr. *Seward:* " Our Enemies, like the
" *Canaanites*, ſeem to have no Spirit left
" in them; but fail every where becauſe
Journ. " of *us*; — aſhamed, as it were, to ſhew
Pag. 61. " their guilty Heads."

See with what a magnificent Air Mr. *Weſley* boaſts of " converting *the Drunk-*
" *ard, the Whoremonger, the Oppreſſor, the*
Farth. " *Swearer, the Sluggard, the Miſer*; and
App. Pag. " elſewhere, ſeveral *common Proſtitutes.*—
84, & 85. " No Work has been wrought ſo *ſwiftly,*
" *ſo extenſively*, ſince *Conſtantine the Great.*"

This is a *Specimen* (for I might recite fifty times as much) of their *Succeſs in Converſions.* And yet we can *match* them among their *Elder Brethren.*

" St. *Ignatius*, ſaid *Gregory* XV, was like *Joſhua*, great, according to his Name, for *ſaving the Elect of God*; (Ecclus. 46. 1.) He was ſo *ardent*, (for *Ignatius* ſignifies *fiery*) that when he ſent forth his *Miſſionaries* to gain Souls, he uſu-
Bart. Vit. Ignat. p. 320. ally ſaid, *Go, ſet on fire, and inflame every Thing.*"

" St. *Francis* uſed to call People toge-
ther with blowing a *Horn*, (as the *Me-*
thodiſts by *Advertiſements*) when he was

to

to *preach*; and his Preaching was ſo wonderfully moving, — that prodigious Multitudes of Men and Women, *above all Number* and Computation, and the very Harlots were converted. — Many inflamed with Devotion, and Deſire of *Perfection*, contemning all *mundane Vanities*, followed his Footſteps; and *ſwiftly* did this Succeſs increaſe *to the Ends of the Earth.*" Conform. Fol. 141. 54. Bonavent. Leg. Franc. Cap. 4.

" St. *Anthony* had ſuch a Power over Men and Women, that he converted *all ſorts of Sinners*, even *Uſurers*, and *common Strumpets*.—A certain *Jeſuit* went to the *Stews*, and made a ſurprizing Converſion of *Multitudes of Proſtitutes.*" Conform. Fol. 80. Orlandin. Hiſt. Jeſ. Part. 2. p. 89.

" St. *Francis of Sales* brought over ſeventy-two thouſand *Heretics* to the *Catholic* Faith.—St. *Dominic* ſo ſtrangely aſtoniſhed and ſet on fire the Minds of his Auditors, his Diſcourſes were ſo forcible and *raviſhing*; — that he converted almoſt an *hundred thouſand* Souls, that were ſtrayed and loſt." Brev. Monaſt. Jan. 29. Ribaden. pag. 519.

§. 2. And if we duely weigh Matters, how can the *Methodiſt-Teachers* be otherwiſe than *powerful Converters?* What Heart can ſtand out againſt their perſuaſive Eloquence, their *extravagantly fine Flights and Alluſions?* Where is any thing ſo *ſublime and elevated?* or ſometimes what ſo *melting*,

melting, tender and amorous, ſo ſoft and ſo ſweet? You will be in a *Rapture* by reading their *own Words.* — In the *Sublime,* " *God* gives them a *Text,* directs them " to a *Method* on the *Pulpit-Stairs*; the " *Lamb of God* opens their Mouth, and " looſeth their Tongue; and *Siſter Wil-* " *liams,* who is near the *Lord,* opens her " Mouth to confirm it:—ſo that all Op- " poſers are ſtruck dumb and confounded.

" *Jeſus rides* from Congregation to " Congregation, breathing Courage and " Strength into his *Lambs,* and carrying " all before him.—He rides in the *Chariot* " of his *Goſpel* moſt triumphantly in- " deed: — And the *Preacher* ſits in the " *Chariot* of his *Lord's dear Arms,* lean- " ing every Day on his *Boſom,* and ſucking " the Breaſts of his Conſolation; while " his *Banner of Love* is ſpread over him: " — the *Arrows* of the *Lord* fly through " the Congregation, and Mr. *Whitefield* " gives them *a home Stroke.—Heavily* in- " deed do they drive, when *God takes off* " *their Chariot-wheels.* But when *God is* " *anointing the Wheels of their Souls;*— " 'tis ſweet to be at *full Stretch* for *God*; " —to come to a *ſaving Cloſure* with " *Chriſt*; to lay all their Concerns *on his* " *Shoulders*; — or leap into a *burning fiery* " *furnace* without Fear, which would ſerve " as a fiery *Chariot* to carry their Souls to " *Heaven.*

" *Heaven.* While they ſee poor Sinners " hanging as it were by a ſingle Hair, in- " ſenſible of their Danger, over the *Flames* " *of Hell.*"

How *pretty* is it, when " the *Infants,* " *Babes, and Weaklings of Grace* require " dayly to be born on the Sides of *Chriſt,* " and be *dandled upon his Knees*—till they " come to *walk* continually under the " *Droppings* of his Blood? They ſee the " *ſweet Jeſus* ſhewing his *lovely Face*; " and his Favours and precious Promiſes " *drop down his Lily-lips like ſweet-ſmel-* " *ling Myrrh.* They know that his *Arms* " are round them; for his Arms are like " the *Rain-bow.*"

To which may be added Part of a *Sacred Lilliputian Hymn,* compoſed by *Count Zinzendorf, the Moravian's Infallible Biſhop:*

Chicken bleſſed, Hymn 33.
And careſſed,
Little Bee on Jeſus' *Breaſt,*
From the Hurry
And the Flurry
Of the Earth thou'rt now at reſt.

What tender, ſweet, and endearing Ap- pellations? " Our glorious *Soul-brothers,* " and *Societies of Women*; ſweet, precious, " choice *Love-Feaſts*; poor Souls under " Concern, ſweet Societies of ſeeking " Souls;

" Souls; — dear, precious, poor little
" ſweet Lambs; — among them a gra-
" cious Melting is viſible. — Their *ab-*
" *ſent* Friends they hope are on the Top
" of *Piſgah*, and they ſend them a *thou-*
" *ſand Kiſſes*: — their *deceaſed*, in their
" ſilent Grave, ſweetly ſleep in *that Bed*
" *perfumed by our Dear Lord.* — The
" Hearers (ſays one) were melted into
" Tears; *my* Heart was full of *Love*;
" *theirs* alſo were much affected: — they
" would run and ſtop me in the *Alleys*,
" *hug* me in their Arms, and follow me
" with *wiſhful Looks*. — They had an *over-*
" *weening Fondneſs* for me. — Many ſaid,
" *where thou goeſt I will go: where thou*
" *lodgeſt I will lodge*. — Brother *Whitefield*
" preach'd; — 'twas enough to *melt the*
" *hardeſt heart*; *for the Smiles of a Cheru-*
" *bim were in his Countenance.*"

Can you then think it poſſible ſuch *Che-*
Brev. Fran. Oct. 4. *rubic Charms*, and ſuch *ſublimated and per-*
Bonavent. Leg. Fr. Cap. 4. *fumed Eloquence* can be reſiſted? Or can you blame the *Methodiſts*, if they vie with the *Seraphic St. Francis?* — " who appeared to
" his Followers in the Form of a *fiery*
" *Chariot*, whirling up and down; — and
" was indeed ordained of *God*, like *Elias*,
" to be the *Chariot and Charioteer of Spi-*
" *ritual Men*: — his Soul rambling thro'
Id. cap. 9. " the World, as bright as the *Sun*, like
" *Phaeton* in his *Father's Chariot*: — *Chriſt*
" *Jeſus*

" *Jesus* remaining in the *Bosom* of his
" Mind, like a *Handful of Myrrh*. — In- Leg. Fran.
" flamed both Men and Women with an cap. 9.
" ardent Desire to follow his Footsteps;
" and particularly *St. Clara*, that Virgin Cap. 4.
" dear to *God* converted to *Celibacy*, the
" first Plant and beautiful white Flower,
" gave a *sweet Odour*, and shined as a *Star*
" above the rest. — One was so in- Conform.
" flamed by hearing him, as to say, that Fol. 18.
" none ought to mention the *Name* of
" that *Blessed Man* without *licking their*
" *Lips for Joy*."

Nor need we think it at all strange, that " *Divine Manifestations* come in so " fast, that the *Lambs* are scarce able to " *contain themselves*; they flow in so fast, " that their *frail Tabernacle* is scarce able " to sustain them.—They know not whe- " ther they are in the Body, or out of the " Body: — know not *where* they are, and " *sink into Nothing*.—The *Soul* makes such " *Sallies*, as if it would go out of their " Body, constraining them to throw them- " selves upon the *Ground*. — The *Love* " *of God* so kindles in the Heart, with " *Pains* so *violent*, and yet so *ravishing*, " that the Body is almost *torn asunder*."

Such are the *ecstatic Raptures and Ravishments* of the *Methodists*, in their own Words: which we may compare with those of *Philip Nerius*, a *Canonized Saint*;

" who was ſo full of *Heavenly Illapſes, and Divine Love*, that oftentimes he threw himſelf upon the *Ground*, and was forced to cry out, *it is enough, my Dear Lord, it is enough. Withold a little, — I am not able to endure ſuch Abundance of Celeſtial Sweetneſs.* Whereupon the *Lord* in ſome meaſure abated the Violence of his Heat. But ſtill *wounded* with the *Love of God*, he inceſſantly languiſhed, and his *Heart* was ſo agitated with the impetuous Motion of the *Spirit*, that it fell a *beating and leaping* with ſuch Violence, as muſt have *killed* him, without a *Miracle*. But the *Lord miraculouſly enlarged his Breaſt*, broke and elevated *two of his Ribs*, to give the *Heart Room to play*."

Ribaden. May 6. Brev. Rom May 6.

More *correſponding* Circumſtances occur in the Life of *M. Magdalen of Pazzi*; whom *Clement* IX. inſpired with the Lights of the *Holy Spirit*, *canonized*, *April* 28, 1669. " The *Spirit of God* threw her upon the Ground in an *Ecſtaſy*, when her *Countenance* was ſhining like that of an *Incarnate Seraphim*. — *Chriſt* gave her ſo large a Share of the *Myrrh-poſy* of his Paſſion, that frequently under an *Alienation of her Senſes* ſhe would throw herſelf on her Back on the Ground, exclaiming, *O Jeſus, I can endure no longer; I cannot partake any*

more of thy Pains. — Often in theſe *amorous Tranſports* ſhe would join herſelf cloſe to a *Crucifix*, and *ſuck* a divine Liquor thence, which filled her Soul with unſpeakable Sweetneſs.—Her Heart was ſo inflamed, that ſhe ſeemed to be *diſſolved*, and about to return to her *firſt Nothing*. — Her private *familiar* Entertainments, and *Communications with God*, ſo fired her Breaſt, that ſhe would exclaim, *O Love, I can no longer ſupport your Flames, — my Heart is not able to contain you:* — and ſhe was oblig'd to fetch a *Baſon of Water*, and pour it into her *Boſom* to cool herſelf. — Her *dead Body* was *beautiful* as a precious *Relic of Paradiſe*, exhaling an agreeable *Odour:* and the *Bull* of her *Canonization* begins with the *Incorruption and ſweet Odour of her Body*; uſually term'd the *Odour of Sanctity.*" Life of M. of Pazzi. No. 26, 57, 59, 60, 61, 62, 74, 85.

We are told by *Spinellus*, " that *Chriſt* himſelf came and performed the *Funeral-Office* for a *holy Virgin* at her Death: and that he anointed with the ſacred Oyl St. *Lyduina* when ſhe was dying." And 'tis obſervable, (and I could bring a hundred Inſtances) that moſt of the *Popiſh Saints dead Bodies* always remain *odorous and uncorrupted* (while thoſe of the Wicked ſtink and rot) tho' ever ſo many hun- Maria Deipar. pag. 360.

dred Years after their Burial. This *Miracle*, I ſuppoſe, in due Time will be renewed on the Body of the *Methodiſt*, "who in her ſilent Grave ſweetly ſleeps in that *Bed perfumed by our dear Lord*." For how can a *Body* be otherwiſe, which *Chriſt* hath perfumed and ſpiced with his own Hands? Let her Grave be opened, I dare engage ſome of the *Believers* will atteſt it. 'Tis certainly a greater Honour than the *Popiſh Graves* receive by being ſprinkled with *Holy Water* and *Incenſe*: and may be the Effect of ſome *Prayer*, like that in their *Office* of the Sick for the Uſe of the *Carmelites*, "O moſt merciful *Lord*, let her Soul joyfully expire in thy *moſt delicious Embrace, and moſt ſweet Kiſs*."

Through this whole *Parallel* you ſee all is Rapture and Ecſtaſy; Divine Love inſupportably violent, but raviſhing; *all Inſpiration, all Heavenly, all Quinteſſence, all Nothingneſs*. And why do not the *Methodiſts* equally *merit a Canonization*? Either ſomething like this is their Due, or elſe they muſt be thought to be actuated by a *Diabolical Illuſion*,—or *innocent Madmen*,—or *infamous Cheats*.

§. 3. And may not Perſons ſo highly loved, favoured, and valued by *God* and the *World* be allowed a little *decent Pride*,

and

and be *juſtly vain* of their own *Worth*? Such indeed has been the Caſe with the *Methodiſts*; and their *great ſwelling Words of Vanity, and proud Boaſtings*, have been carried to a moſt immoderate and inſufferable Degree.

Firſt for Mr. *Whiteſield*. His firſt *Account of God's Dealings* with him (beſides a deep Tincture of *Superſtition, Enthuſiaſm, and Vain-glory*) is ſuch a boyiſh, ludicrous, filthy, naſty, and ſhameleſs Relation of himſelf, as quite defiles Paper, and is ſhocking to Decency and Modeſty. 'Tis a perfect Jakes of Uncleanneſs. And yet he aſſures us, that "he was *much* "*preſſed in Spirit* to publiſh it,—the *Holy* "*Spirit* bringing Things to his Remem- "brance;—he had for three Years prayed "for Strength to write it, and at laſt had "*Power given*, and was *aſſiſted* in it." What any Man in his Senſes would be *aſhamed* to own, is *piouſly* aſcribed to the *Holy Ghoſt*. In Conformity with the *wild and Fanatical Tereſa*, who having publiſhed her own Life, with all her *Faults and Vanities*, ſaith of it, "I make this "*Relation*,—which to my *Knowledge* our "*Lord* himſelf deſired long ſince, but I "durſt not undertake it. And her other "Writings the *Lord expreſſly commanded* "her to publiſh. — And becauſe *Our* "*Lord told it me*, I make a great Scruple "of

Introduct.

5 Journ. Pag. 15.

Preface to her Life.

" of either adding, or ſubſtracting, one " only *Syllable*."

His *ſecond Dealings* is ſuch a thorough and fulſome Strain of *Vain-glory and Boaſting, Self-conceit, Self-applauſe, and Self-ſufficiency*,—as ſhews *Spiritual Pride* in full Length, and in its true Colours. The ſame Spirit runs through all his *Journals*, &c. And I verily believe it hath not its *Parallel* in the World. Many have been ſo bloated with a Conceit of their own Perfections, as highly to be delighted with the moſt nauſeous *Flatterers*: but ſuch an *Inundation of Commendation* from a Man's *own Mouth* is ſurely *unexampled*. No Man ever ſo bedaubed himſelf with his own Spittle.

It ſhews ſome *Degree of Modeſty and Humility*, when " he thinks himſelf not
1 Dealing. pag. 37. " fit for *Orders*,—till a *worthy Friend* told " him, that if *St. Paul* were at *Glouceſter* " he would *ordain* him.—Or when *God* " gives him Favour in the *Printer*'s " Sight, or in the Sight of the *Jaylor*;" and it furniſheth him too with a *Scripture Phraſe*. But he has ſome *Grounds for Elevation*, " when his *Name* is firſt in the *News-Papers*, though he can't tell upon what Occaſion; — began to grow popular, and had Honour even in his *own*
2 Dealing. pag. 12, 13, 21. *Country*: — when after *Sermon* Enquiry was made who he was, and there was

ſuch

ſuch Crowding to hear him:—When a *hearty Groan* runs through the Congregation, when he ſpeaks any Thing *affecting*;—and he owns the Pleaſure of hearing the Succeſs of his Diſcourſe upon *two little Children*, whom he made to *cry*, and go Home to their Prayers;—and when a *little Girl of thirteen* comes to enquire about the State of her Soul, and ſays ſhe was pricked through and through with the Power of the Word.' 3 Journ. p. 36, 57, 61.

All through his *Journals* he oſtentatiouſly diſplays the *Applauſes, Acclamations, and Huzzas* of the People. "The Tide "of Popularity began to run very high: "—I carried high Sails, Thouſands and "ten Thouſands came to hear me,—*my* "*Sermons* were every-where called for,— "when I preached, one might walk upon "People's Heads:—God ſuffered them "(the Oppoſers) not to move a Tongue "againſt me:—Trees and Hedges full, "all huſh'd when I began.—*God* only "can tell how the Hearers were melted "down:—they would have plucked "out their own Eyes, and have given "them unto me.—I was crowded, ad-"mired,—ſaluted, Hands kiſſed, hugged, "—they melt, weep, hang upon me, "want to ſalute me:—receive *me as* "*an Angel of God*:—their Hearts leap "for Joy,—Bells ring,—expreſs their

"Love

" Love to me many Ways. All agreed " it was never ſeen on this wiſe before. " — Great Shouts of Rejoicing at my " Staying."

But what a ſad *Parting* is it always between *him* and his *Admirers?* " Strong " Cries and Tears, Sighs and Groans; " — ready to break *their* Hearts, and " *his.*—Young and Old burſt into a Flood " of Tears, like Water guſhing out of the " ſtony Rock. — 'Twould melt every one " down to ſee it. — Tongue can't ex- " preſs the Sorrow: they weep aloud and " ſorely, as though *mourning for the Death* " *of their Firſt-born.*"

What Bragging of Favours, Entertainments, Liberalities and Preſents, from Gentlemen, and eſpecially *Elect Ladies*, and *Honourable Women?*—" A *Bank-bill* of " ten Pounds, as a Preſent to *myſelf*: This " I took as a *Hint from Providence to go on*: [very rightly judged] —" and *various Pre-*
3 Journ. pag. 66. " *ſents* as Tokens of their Love. — *Thus* " *ſhall it be done to the Man, whom God* " *delighteth to honour.*"

What Proclamations of *Victory and Triumph?* " They go on *conquering, and* " *to conquer,* — *and ſee* Satan *like Light-* " *ning fall from Heaven*; — the *Devil* and " his Servants rage horribly."

Mr. *Seward* is Witneſs, that as to " *Entertainments*, they find *good Meaſure*, " *preſſed*

" *preſſed down, and running over:* — that
" *Hell* trembles before our *Brother White-*
" *field* wherever he comes; the *Kingdom* Journ.
" *of Darkneſs* totters, and is ſhaken; and p. 12, 70,
" Vice ſculks its guilty Head, and retires 73.
" to ſecret Corners."

Whitefield again, fluſhed with Succeſs; 4 Journ.
" Come ye *Phariſees*, come and ſee the pag. 1.
" *Lord Jeſus* getting himſelf the *Victory*.
" Every Thing falls before me: — Dear 3 Journ.
" *Brother Harris* reminded me,—and *God* pag. 69.
" *ſuggeſted* to me, that now I was like and Let-
" *Joſhua*, ſubduing the devoted Nations, ters.
" and dividing the Land."

But all this will rather remind others of *Sacheverel's triumphant Progreſs* through the Land, diſpenſing his Kiſſes, and collecting his Preſents, *&c.* — or of a *Royal Oculiſt* undertaking infallibly to cure all Defects of the Eyes, — or to make them ſtark blind.

Whether their Treatment be *ſmooth*, or *rough*; all is Food for their *Vanity*.
" *Bleſſed be God*, — who diſpoſed the Re-
" verend Mr. *Penroſe*, and others, to 3 Journ.
" lend me their *Pulpits*. — Forbid to p. 32.
" preach in a *Church*, which rejoiced me
" greatly. *Lord, why doſt thou thus ho-*
" *nour me!*"

He has indeed the *Grace* to *feel*, and be *aſſured* of, this ſpiritual Pride, and often makes *Confeſſion* of it.

1 Deal. p. 22, 38, 39, 40. " *Hypocriſy* crept into every Action: — " *Self-love*, *Self-will*, *Pride and Envy*, ſo " buffeted me in their Turns: — *Proud* " *Helliſh* Thoughts uſed to crowd in " upon me.—Out of *Pride* put down in " my *Diary* what I gave away: — find " *Pride* creeping in at the End of almoſt " every Thought,—frequently enlighten- " ed to ſee the *Pride and Selfiſhneſs* of my " Heart."

5 Journ. p. 14.

Whatever Liberty the *Saints* may have to boaſt ſuch great Things, and, as the *Prophet* ſpeaks, to *burn Incenſe unto Vanity*; or however conſiſtent it be with the Character of an *Enthuſiaſt*; it is perfectly inconſiſtent with that *Charity*, the Love of God and Man, which *vaunteth not itſelf, is not puffed-up, doth not behave itſelf unſeemly.*

In comparing the *Popiſh Fanatics* on this *Article*, the *Parallel* will be a little defective, becauſe *they* were not ſuch conſtant and nauſeous *Trumpeters of their own Praiſes*; leaving that Work to their *Brethren and Legendary Writers:* from whom we may pick up enough.

" St. *Bernardin* was the moſt famous *Preacher* in all *Italy*; the Hearers hung upon his Lips, — they are perfectly aſtoniſhed, immoveable,—admire him as *another Apoſtle* ſent from *God*. — Both Sexes come before Day into the open Places, to get

Offic. Ord. Min. May 6.

get a Place to hear him,—cry and ſigh at his Diſcourſes."

Brother Sylveſter (a *Jeſuit*) run up and down every-where hunting for Souls; — all Sorts of People flocked from Towns and Villages, offering *themſelves and their good Things.* Such Strength did *God* give him. Orlandin. Lib. 1. p. 269.

St. *Francis*'s Words were not empty, and meriting Laughter; but perfumed with the Odour of *Divine Revelation*, and turning his *Audience* into a vehement *Stupor and Admiration:* Young and Old, Small and Great, both *Sexes* crowded after this *new Man* ſent down from *Heaven*, this freſh Flower of the World; — not Room to hold the Company, — no treading on the Ground. — His Words were a *burning Fire*,— ſharp Arrows drawn from the *Quiver of God*, piercing the Heart. — *God* ſo exalted him with Glory, and made him to be *honoured* wherever he came; that all came out to meet him, to receive him with the utmoſt Reverence and Devotion, not as a *Man*, but as an *Angel*, — making him valuable *Preſents*, and begging him to ſtay with them. — And *happy* were they, who could *hear*, or *ſee*, *ſpeak* to him, or *touch* him.— Even *Creatures void of Reaſon, Sheep and Aſſes*, would run to hear him preach in the *Fields*. Brev. Franciſ. Oct. 5. Conform. Fol. 280, 281.

Ibid. Fol. 48. The *Saint* can't help *owning his Pride*, and particularly in giving a *Mantle* to a *Woman* out of *Vanity*; and that when the People *honoured him for his Sanctity*, and *kiſſed his Hands*, he received it with great Delight. — Their Reſpect to him, he ſays, is nothing in reſpect of what they ought to ſhew; — they are Gainers by it, becauſe they hereby *recogniſe God*, and *honour him in his Creature*.

Ribaden. pag. 89, 90. St. *Anthony*'s Words were as Flames kindling the Heart, — drew *Sobs and Tears* from his Auditors, — who were happy could they but *kiſs his Hand, or touch his Garment*.

Ribaden. p. 285. St. *Ignatius* was remarkable for his frequent Relapſes into his old Strain of *Vain-glory*.—St. *Peter of Verona* was reverenced through all *Italy* like an *Apoſtle*; received every-where with *public and ſolemn Joy*, — with Throngs who came *to kiſs his Hand, and his Habit*".

Conform. Fol. 52. As to the *Methodiſts* being the chief Object of the *Devil*'s Hatred, becauſe they are to *deſtroy his Kingdom*, their Boaſting comes too late; that having been effected before by their *Elder Brethren*. For " there was a horrid Commotion in *Hell* at St. *Francis*'s *Birth*, becauſe the *Devils* knew that *Hell* was to be deſtroyed by *him*, and his *Society*: For which Reaſon they aimed their Spite principally againſt *him*.

him.—The *Devil* was enraged with Spite and Hatred againſt St *Ignatius* for the ſame Reaſon; and they often declared in what Fear and Awe they ſtood of him; knowing that he was to demoliſh their Kingdom: — they acknowledged that no *Sect* in the Univerſe was more odious to them than the *Jeſuits.*" Ribaden. p. 531. Gomez. Elog. Jeſuit. pag. 486.

Mr. *Weſley*, I confeſs, is not ſo nauſeous and conſtant in this Strain of *Vainglory*: He ſeems to lay his *Plot deeper*, relating moſtly what may redound to his Honour, and then leaving his *Proſelytes* and others to judge. Some times, however, he can't help breaking out into this *ſame Confidence of Boaſting*. " I think " verily, if the *Goſpel* be true, I am ſafe: " for I give all my Goods to feed the " Poor, — give my Body to be burned, " drowned, or whatever *God* ſhall ap- " point, — *I ſhew my Faith by my Works*, " by ſtaking my All upon it; — therefore " *are my Ways not like* other Men's " Ways." — Again, " Are they read in " *Philoſophy?* So was I. In antient or " modern Tongues? So was I alſo." — With a long String of Self-Commendation. 1 Journ. p. 67, 68, 69.

" I left *London*, — went to *Briſtol*, — " ſurprized when I went into the Room, " juſt after my Brother had ended his " Sermon. Some wept aloud: Some 4 Journ. p. 85.

" claſped

" claſped their Hands: Some ſhouted;
" the reſt ſang Praiſe. — Art thou come,
Pag. 96. " ſays another, *thou Bleſſed of the Lord.*"
A ſtrange Sort of *tumultuous Triumph* at a *religious* Meeting to hear the *Word*. But — *ſuch Honour have all the Saints.*

" In applying which my Soul was ſo
" enlarged, that methought I could have
" cried out (in another Senſe than *poor*
" *vain Archimedes*) Give me where to
3 Journ. p. 48. " ſtand, and I will ſhake the Earth."
Were *Archimedes* alive, ſurely he would ſee Reaſon to return the Compliment. But, high as this Boaſt is of his *Abilities*, I think there remains a higher Inſtance of his *Sufficiency and Preſumption*, in ſpeaking of *himſelf* and his *Brother*. " The
" Wiſdom of *God* has for many Years,
" in a remarkable Manner, guarded againſt
" this *Pretence*, (*i. e.* of not employing
" *fit Inſtruments*) with Reſpect to *my*
" *Brother and me* in particular. — What
" Perſons could, in the Nature of Things,
" have been (antecedently) leſs liable to
" Exception, with Regard to their *moral*
" *Character* at leaſt, than thoſe the *All-*
" *wiſe God* hath now employed? Indeed
" I cannot deviſe what Manner of Men
Farther App. pag. 114, 115. " could have been more *unexceptionable*
" *on all Accounts.*"

One might here well ask the Queſtion, which himſelf puts to the *Infidels*, " May
" you

" you not diſcover, through a thouſand " Diſguiſes, *Pride*, *Vanity*, *Thirſt of Praiſe*, " even (who would believe it?) of " Knaves and Fools?" Or, do you think, that if any *Regular Clergyman* ſhould *vaunt* at this Rate, and proclaim himſelf the *fitteſt on all Accounts* for the higheſt Employments, he would not ſoon looſe his Character; perhaps become the public Laughter, and be *hiſſed out of his Place?* Farther App. pag. 71.

I can at preſent think of no *Compariſon* adequate to this of Mr. *Weſley and his Brother*, but that of *St. Francis and St. Dominic*; the Story of whom we have in many *authentic Writers*. " When *Chriſt* " had lifted up his Hand, with three " Lances in it, ready to deſtroy Mankind " for their Wickedneſs, the *Virgin Mary* " prevailed upon him to ſtop his Hand, " till two *Servants and Clients of her's*, " *St. Dominic and St. Francis*, ſhould be " ſent to *Reform the World by their La-* " *bours and Preaching*". They are the ſame *Pair of Saints*, whom the *Pope* in a *Viſion* ſaw manifeſtly ſupporting the tottering *Lateran* on their Shoulders: Whereby his *infallible Holineſs* found himſelf immediately *directed by Heaven to confirm* their reſpective *Orders and Rules*, though averſe to it before. *Brev. Roman.* Oct. 5. Lect. 6. & *Ribaden.* pag. 574. Ribaden. pag. 574. Balingh. Aug. 4. Surius. Tom. 4 Aug. 5.

Mr.

1 Journ. pag. 64. Mr. *Whitefield*, I obſerved, often owns his own *Pride:* and Mr. *Weſley* ſays, " By the moſt *infallible* of *Proofs*, *in-* " *ward Feeling*; I am convinced of *Pride*, " *&c.*". I ſhall take their Word for it, and proceed to obſerve, how their *Followers* ſoon catch the *Contagion*, and are naurally and eaſily *puffed-up* with a fancied ſuperior *Knowledge*, *Gifts*, *and Graces*; after being cajoled by their *Leaders* with ample *Promiſes*, *Expectations and Aſſurances*.

Pag. 10. The *accurate Author* of *Obſervations on their Conduct* juſtly asks, " Whether thoſe " exalted Strains in Religion, and an " Imagination of being already in a State " of *Perfection*, are not apt to lead Men " into *Spiritual Pride*, and to a *Contempt* " of their *Fellow-Chriſtians*; while they " conſider them as only going on in the " *low and imperfect Way*; — and into a " Diſeſteem of their *Superiors*, as in a much " *lower Diſpenſation?*" And Mr. *Law* (whom they ſo much admire on other Accounts; and whom I ſhall have Occaſion to quote again) in his *Treatiſe of Regeneration*, " Now who may be thought the " moſt likely to come into *this Religion?* " [He is ſpeaking of the *Methodiſts*, and Pag. 85, 88, 94. " their *Doctrines*] Not he, who is *deeply* " *humble*, that abhors *Self-Juſtification.* — " Is there not likely to be Self-ſeeking, " Self-confidence, Self-truſt, Self-deceit?

" — Par-

" — Particular *Impreſſions*, ſenſible *Con-*
" *victions*, ſtrong *Taſtes*, high *Satisfac-*
" *tions*, — if much ſought for, or *reſted*
" in, they miniſter Food to a Spiritual
" *Self-love*, — and lay the Foundation of
" *Spiritual Pride*.—They may fill us with
" *Self-ſatisfaction, and Self-eſteem*, and
" prompt us to *deſpiſe* others that want
" them, as in a *poor, mean, and repro-*
" *bate State*." With much much more well deſerving the ſerious Conſideration of the *Methodiſts*,

Of ſuch a *Tendency to Pride*, exemplified in Fact, Mr. *Weſley* himſelf gives us ſeveral *Inſtances*. " I met with one, who hav-
" ing been *lifted up* with the Abundance
" of Joy which *God* had given her, had
" fallen into ſuch *Blaſphemies and vain*
" *Imaginations*, as are not common to
" Men. In the Afternoon I found ano-
" ther Inſtance, nearly, I fear, of the
" *ſame Kind*: One, who after much of
" the *Love of God* ſhed abroad in her 4 Journ.
" Heart, was become wiſe far above what pag. 54.
" is written. — I earneſtly beſought them
" all to keep clear of *vain Speculations*. —
" While we were in the Room, Mrs.
" *J—s* took the *Bible* to read: But on a
" ſudden threw it away, ſaying, *I am*
" *good enough. I will never read or*
" *pray more*: — *I don't deſire to be any*
" *better than I am*. She ſpoke many

4 Journ. pag. 66.

" Things to the ſame Effect; plainly " ſhewing that the *Spirit of Pride*, and " of *Lyes*, had the full Dominion over " her.—

I was with one, who told me, " that " hitherto ſhe had been taught of *Man*, " but now ſhe was taught of *God only*." She added, " that *God* had told her, not " to partake of the *Lord's Supper* any " more, ſince ſhe *fed upon Chriſt continu-* " *ally*." O who is ſecure from *Satan's transforming himſelf into an Angel of Light?*

Ibid. pag. 80.

It were to be wiſhed, that the Teachers themſelves would duely weigh their *own Reflections*; and that all others would abſtain from ſuch a *Diſpenſation*, which confeſſedly leads People into theſe horrid *Experiences of Blaſphemy and Pride.*

The famous *Enthuſiaſt Mrs. Bourignon*, who aſſumed the Character of an Inſpired, (with whoſe *Writings* I find ſome of the *Methodiſts* are not unacquainted; as if they had not Wildneſſes enough in their own Brains;) has the Acuteneſs to obſerve, " that

Solid Virtue. p. 110.

" the *Preſumption of Aſſurances* is the *De-* " *vil's Device*, deluding People by *ſenſible* " *Conſolations and Sweetneſs*, and bringing " them into the *utmoſt Peril*:—that the " *Devil* faſtens Men to theſe *Senſibilities*, " and makes them thereby *vain and proud.* " —When we take Pleaſure in them, we

" turn

" turn from *God*. — 'Tis the *Devil's* " *Snare*."

§ 4. One would think their *Bladder* of *Pride and Vain-glory* were now ſufficiently *ſwelled*: but it ſeems it muſt be blown up more. *One* of their *Preachers* eſpecially, and ſometimes others of them, are ſo *preſumptuous* as to be fond of *comparing* themſelves with *Patriarchs*, *Prophets*, and *Apoſtles*; and even with *Chriſt* himſelf.

They cannot open the *Bible*, and thereby turn the *Holy Scriptures* into a *Lottery*, but they are ſure of a *Prize*; ſome *Panegyric* upon themſelves and Proſelytes; or ſome *ſpecial Direction* and *Inſtruction*. They cannot read, or hear, *Leſſons*, *Pſalms*, *Epiſtles and Goſpels*; but they have *Sagacity* enough to find ſomething peculiarly concerning *themſelves*. And they ſeem to be intent upon this very Purpoſe. As if the *whole Bible* were a ſort of *Prophecy* (deſigned at leaſt by way of *Accommodation*) of *their Miſſion*; and entirely intereſted in the Honour and Advancement of their *valuable Perſons*, and *important Whims*.

Former *Fanatical Saints* will ſupply us with ſufficient *Parallels* of this Nature; particularly the ſame Mrs. *Bourignon*, whoſe Sagacity found out " many Things in *Scripture* which were fulfilled in *her*: — ſhe was the *Woman* foretold in the *Apoca-*

lypſe, that had the *Church* in herſelf, *cloathed with the Sun, and having the Moon under her Feet.* She made herſelf *equal* to, if not greater than, the *Apoſtles*, who *underſtood only in Part. Jeſus* was but partly *the Seed of the Woman*; with ſome Hints that *ſhe and her Works* were *completely ſo.*"

But for this Sort of *Preſumption* I don't know a fuller *Compariſon* than The *Book of Conformities between the Lives of Jeſus Chriſt and St. Francis.* 'Tis a large *Folio*, written by *Bartholomæus de Piſis*, applying moſt of the magnificent *Predictions in the Bible* to St. *Francis*, making him better than ſeveral of the *Apoſtles*, and even ſuperior to *Chriſt* as to *Miracles.* The Book was printed at *Milan*, 1510, with the *Licence and Approbation of the General Chapter of the Franciſcans*, as written by the *Favour of God, and wanting no Correction.* From this *Edition* was extracted *The Alcoran* of the *Franciſcans.* But it ſeems *Correction* was afterwards found neceſſary; and the Book was *re-publiſhed* at *Bononia*, in 1590, (which is the *Edition* I uſe) wherein many of its *extravagant Fables and Blaſphemies are omitted.*

1 Dealing. Pag. 11. To begin then. "*God*, ſays Mr. *Whitefield*, ſeparated me even from my *Mother's Womb* for the Work, i. e. *Methodiſm.*"

" *diſm.*" As he did *Iſaiah*, Ch. xlix. 1. and *Jeremiah*, i. 5.

Chriſt ſo loved *Magdalen of Pazzi*, that he choſe her for his *Spouſe* from her Mother's Womb. Life. §. 1.

" My Sufferings were of an uncommon " Nature;—*Satan* ſeem'd to have deſired " *me* in particular, to *ſift me as Wheat.*" 1 Dealing. Pag. 36.

Becauſe *Chriſt* ſaid this of St. *Peter*.

When he is ill, " fully convinced that " *Satan* had as full a Poſſeſſion given over " my Body, as he had once over *Job*'s." Ibid. p. 37.

When ſtupid, and " unable to compoſe " any Thing,—I found a Quotation out " of *Ezekiel*, that *Young Prophet, Thou " ſhalt be dumb; but when I ſpeak unto " thee, then ſhalt thou ſpeak.* Which " made me quite eaſy." The ſame was St. *Francis*'s Caſe. Ibid. p. 67. Conform. Fol. 138.

When in his *Surplice* to be *Ordained*, he is like *Samuel ſtanding before the Lord in a Linen Ephod*. 1 Dealing. Pag. 68.

After *Ordination*, " I feel the *Holy Ghoſt* " as much as *Eliſha* did when *Elijah dropt* " *his Mantle.*—A *double Portion* of his " *Spirit* is upon me *indeed.*"—St. *Francis* was like *Eliſha*, by poſſeſſing a *double Prophetic Spirit*. 3 Journ. Pag. 18. Conform. Fol. 278.

With a Rabble at his Heels, " he is " like *Joſhua*, conquering the devoted Na- " tions, and dividing the Land."

With

With reſpect to the *Eſtabliſhed Clergy*,
" Though *we* are but few, and ſtand as it
" were alone, like *Elijah*; and though,
" like the *Prieſts of Baal*, *they* are many
5 Journ. " in Number; yet I doubt not but the
p. 31. " *Lord* will appear for us."

In one of his *Reveries*, " he *walks with God in the Garden*—and ſees him *Face to Face*."—As *Adam and Moſes did*.—" *Brother Sylveſter*, a *Franciſcan*, talked with God as one Friend doth with another, like another *Moſes*. Mrs. *Bourignon* had *Communion with God, as familiar as one Child with another*."

On reading the *firſt Leſſon*, " about
3 Journ. " the *Oppoſition to Aaron's Prieſthood*;
p. 30. " *God* determining who was in the right,
" by cauſing *his Rod to bloſſom*, when the
" *other Rods produced nothing*. *So let it*
" *happen, O Lord, to me, thine unworthy*
" *Servant*."

On reading the ſecond Leſſon, " where
" St. *Paul* recounted his *Sufferings for*
" *Chriſt*, againſt the Inſinuations of the
" *Falſe Apoſtles*; *Bleſſed be God*,—*I have*,
" *in moſt Things there recorded, in ſome*
" *ſmall Degree had Fellowſhip with the*
" *Apoſtle*; *and before I dye, I doubt not*
" *but I ſhall ſympathize with him in moſt*
Ibid. " *other Articles*.—The People were intent
" upon *me*: their Eyes beſpoke the Lan-
" guage

" guage of their Hearts: Each ſeem'd to " ſay, *Thou art the Man.*"

" The *Leſſons*, you ſay, Sir, were ſo *very remarkable*," that in reading you could not forbear *bluſhing much*;" which ſhews that you made the *Application*. The *Clergy* are the *Rebels againſt Aaron's Miniſtry*, the *Clergy* are the *Falſe Prophets*: *you* are *Aaron*, *you* St. *Paul*. And did not you *bluſh* in *writing* this? The Inſinuation is as *modeſt* as your Prayer is *charitable*, that no Teacher's Labours and Preaching may *produce any Thing*, *except your own*.

You was obſerved to be a *Cherubim* in preaching: and St *Francis* one of the *Seraphims*. Conform. Fol. 273.

And yet this will not ſuffice: you muſt even *compare* yourſelf with *Chriſt*, and boldly apply to your own *Reverence* what was ſpoken of *him*.

Thus, " At my firſt ſetting out—I grew n favour both with *God and Man*." 1 Deal. pag. 33.

At ſome Oppoſition from the *Clergy* you ay, " *Had another* came *in his own Name*, *im they would have received*." *They* have o *Miſſion*, *come* when they are not *called*; *ou* are the *Sent of God*. 3 Journ. pag. 29.

Accordingly, " Lord thou calledſt me. *Lo! I come to do thy Will.* And, bleſſed be *God*, *there is one coming after me*."— Ibid. pag. 64.

leaning, I ſuppoſe, Mr. *Weſley*.

In

3 Journ. pag. 108. In preaching, " my Heart was full of " *God*, and *I ſpake as one having Autho-* " *rity.*" Spoken of *Chriſt*, *Matt.* vii. 29.

Ribaden. pag. 549. So alſo St. *Ignatius* ſpoke, *tanquam poteſtatem habens*, as one having Authority.

3 Journ. pag. 55. " Had the Pleaſure of ſeeing my Au- " dience ſo much increaſed — no leſs than " *twenty Thouſand* preſent. *Bleſſed are the* " *Eyes which ſee the Things which we ſee.*" Words peculiar only for thoſe who *ſaw Chriſt in the Fleſh.* Luke x. 23.

So the Diſciples of St. *Francis*, foreknowing his *Deſtination* to Honour, were like *Abraham*, who *rejoiced to ſee Chriſt's Day, and were glad*; and this foretold *their ſeeing St. Francis.*

Conform. Fol. 31.

During his Attendance on *publick Worſhip*; " In the *ſecond Leſſon* were theſe " *remarkable* Words, *And the High Prieſts,*

5 Journ. pag. 50. " *and the Scribes, and the Chief of the* " *People ſought to deſtroy him, but they* " *could not find what they might do to him:* " *For all the People were attentive to hear* " *him.*"

In Expectation of *meeting* his *Diſciples*; —" *When Jeſus was returned, the People* " *gladly received him; for they were all* " *waiting for him.* Theſe laſt Words " were *remarkably preſſed upon me*, when " I was *conſulting God*,—whether I ſhould " *return to England.*"

Journ. pag. 18.

In the melancholy Hour of *parting* from his *Diſciples*; — " they weep for Mr. *Whitefield* as though they were *mourning for the Death of their Firſt-born*." — " At " the Thoughts of parting, ſays Mr. *Se-* " *ward*, with ſo dear a Companion as *Bro-* " *ther Whitefield*, I could think of no- " thing, but *Chriſt's* parting from his *Diſ-* " *ciples*, and his telling them, *It is expe-* " *dient for you that I go away: for if I* " *go not away, the Comforter will not come:* " *but if I depart, I will ſend him unto you.* " And *Jeſus Chriſt* was not worſe than " his Word. — I was comforted for the " Abſence of *Brother Whitefield* by this " *Text, A little While, and ye ſhall ſee me,* " *and again a little While, and ye ſhall not* " *ſee me.*"

3 Journ. pag. 64.

Journ. p. 15, 26.

Had any one but a *Saint* thus applied our *Lord's* Words, it would have looked like *profane Drollery*. But luckily it jumps in with St. *Dominic's* Words, at *whoſe Beck the Devils trembled*, when he was leaving this World; " Weep not, my dear- " eſt Friends, nor let my corporeal De- " parture trouble you: I ſhall be more " uſeful to you in the Place whither I " am going, than I was here: and you " will have me a *better Advocate* after my " Death, than you could have me in this " Life." *Anthonin. Florentin.* See *Mor-næi Myſterium Iniquitatis.* Pag. 346.

" One Day perceiving an uncommon *Drought*, and diſagreeable *Clammineſs* in my Mouth, and uſing Things, but in vain, to allay my *Thirſt*, it was *ſuggeſted* to me, that when *Chriſt on the Croſs* cried out, *I thirſt*, his *Sufferings* were near at an End. Upon which I cried out, *I thirſt! I thirſt!*—ſoon after I was delivered." Is not this enough to make one's *Ears tingle?*

1 Dealing, pag. 48.

But there is worſe ſtill. He preſumes to rob our *Saviour* of his very *Office of Redeemer*. " Tho' *Satan* for ſome Weeks " had been *biting my Heel*, *God* was " pleaſed to ſhew me, that *I* ſhould ſoon " *bruiſe his Head.*" In another Place indeed he allows his *Brother-Methodiſts* a Share of this *Prerogative:* " Though " *Satan* is permitted to *bruiſe our Heel*, " yet *we* ſhall in the End *bruiſe his* " *Head.*" But in both Places this *Robbery* is committed without any Allowance to *Chriſt*, or Intimation of *his* doing it by Mr. *Whitefield's Means*, or *Inſtrumentality of the Methodiſts*. The *Papiſts* aſſign this *ſaving Office* to the *Virgin Mary*, *ipſa conteret ſerpentis caput*, *ſhe* ſhall bruiſe the Serpent's Head: And Madam *Bourignon* is vain enough to publiſh, that *Jeſus Chriſt* was *partly* the Seed of the Woman, but that *her Doctrines and Writings* were to be ſo in the *full Accompliſhment.*

1 Deal. pag. 46.

3 Journ. pag. 86.

ment. But at length, it ſeems, the Honour belongs to Mr. *Whiteſield and Company.*

Nor is this much unlike the *blaſphemous Saying* of the *Franciſcans*, " that " *Jeſus Chriſt* ſaved the World *before* St. " *Francis* came, but he *afterwards.*"

Whatever *Excuſes* may be made, or however Mr. *Whiteſield* may diſclaim any ſuch exalted *Intention*; to this *high Degree of Preſumption* the Words, as they ſtand in his *Journals*, do in Reality amount. And we may reaſonably think, that ſuch Perſons by ſuch Expreſſions either are *burleſquing the Scriptures*,— or *run mad with Pride.* According to a very favourable Conſtruction, " *Vanity of Va-* " *nities: all is Vanity.*" And ſeeing not *another*, but their *own Lips* thus extol them, it brings to Mind the *Character* of that *Antichriſtian Power* (*Rev.* xiii. 5, 6.) To whom *was given a Mouth ſpeaking great Things,* — *and he opened his Mouth in Blaſphemy.*

Upon our charging the *Methodiſts* " with " making themſelves *like the Apoſtles*, Mr. " *Weſley* calls this a *ſilly Objection*, — be- " cauſe every Man ought in *ſome Reſpects* " to be *like Apoſtles*, — in holy Tempers, " Exemplarineſs of Life, Labours for the " Good of Souls." Who doubts it? or blames any Mortal for it? 'Tis not for

Farther Appeal, pag. 106.

making the *Apoſtles* an *Example of Holineſs, &c.* that we fix our Charge on the *Methodiſts*; but for *Unholineſs*, in *proud Boaſtings* of a like *Dignity and Authority*; for Pretenſions to *Inſpiration*, and other extraordinary *Gifts*, and *miraculous Powers*, (as will farther appear anon) and even comparing themſelves with our *Lord*. Inſtead of our *Objection* being *ſilly*, their *Solution* of it is *ſhuffling and prevaricating*. *The Wind hath bound them up in her Wings, and carried them away* into the Regions of *Vanity*, to the *Borders of Blaſphemy*.

§. 5. Another *preſumptuous* Flight uſual among *Enthuſiaſts* is the Affectation of *Propheſying*, and other *miraculous* Gifts and Operations: A ſuppoſed Power of this Nature not only ſwelling their *Vanity*, but promoting their *Cauſe*; as it gratifies a natural Itch of peeping into *Futurity*, and tends to induce a Belief of their *Divine Inſpiration*. And this alſo is an *Article* in Charge againſt *Methodiſm*.

Firſt for *Prophecy*. Mr. *Whitefield* was a very early *Nibbler* at this, and a great Dealer in *Omens*, *Preſages*, and other *Divinations* concerning *himſelf*, and his *new Diſpenſation*. Nor can we read the *Lives* of any *great Men*, but we find ſuch Kind of *Auguries*, relating to their *Birth*, *Exploits*, and *Fortunes*. And although what I ſhall

I ſhall mention may ſeem *trivial and ridiculous*; it will however *ſhew the Man*, and has no doubt had a due Influence on his *Followers*.

Firſt in Order is the "Circumſtance of "his being *born in an Inn*, the *Bell-Inn* "*at Glouceſter*,—which was of great Ser- "vice to me, ſays he, and excited my "Endeavours to follow the Example of "my *dear Saviour*, who was *born in a* 1 Dealing. "*Manger belonging to an Inn.*" *i. e.* Be- pag. 8. ing *born* in an *Inn* makes him like *Chriſt*, who was *not* born in an *Inn*; — nor, that I, or he, can tell, in a *Manger belonging to an Inn*. From the Circumſtance of the Sign of the *Bell* he might more aptly have *propheſied*, that in Time he ſhould become as *ſounding Braſs*, — or the *Bells* every-where *ring* for him, on making his *public Entrance*.

His *Omen* however correſponds to that of the famous *Pope Hildebrand*, whoſe *Father being a Carpenter*, it was thence preſaged, that he ſhould be *Chriſt's Vicar*, and have *univerſal Dominion*.

And no leſs a Man than the *Pope's* Annal. *Champion*, *Baronius*, hath aſſured us, that 1073. his being like his *Saviour*, *the Carpenter's* N°. 16. *Son*; and his carving out merely by Chance before he knew *Letters*, *Dominabitur a mari ad mare*, *he ſhall rule from Sea to Sea*,

Sea, were certainly *divine Oſtents*. —— To compleat the *Compariſon* too, it is poſſible Mr. *Whitefield* may have been ſo happy as to write this Preſage, *before he knew Letters*.

Annal. 1073. N°. 16. The other Circumſtance, that " his " Mother uſed to ſay, while he was an " *Infant*, that ſhe expected more Comfort " from him than any other of her Chil- " dren," has Variety of *Parallels* in the *Popiſh Legends*, where the *Mother's Dreams* are ſo often made *Prophecies* of the *Son's Grandeur*. " When St. *Francis* was but in a ſecular State, his *Mother* by divine Influence ſaid, *What do you think that Son of mine will turn out? By* Grace *he will be a* Child of God. —— St. St. *Dominic's Mother*, beſides her *Dream* of having a *Dog* in her Womb, with a burning *Torch* in his Mouth, had the good News by *Revelation*, that ſhe ſhould have a Son endowed with many Gifts and Virtues."

Conform. Fol. 17.

Ribaden. pag. 570.

Ibid. pag. 18. " One Morning I ſaid to my *Siſter*, — " *God* intends ſomething for *me*, — will " provide for me ſome Way that we " cannot apprehend. How I came to " ſay theſe Words, I know not. But " *God* afterwards ſhewed me they came " from *him*. — I *dreamed*, that I was to " *ſee God* on *Mount Sinai* : — this made a " great *Impreſſion* upon me, and a *Gen-*

" *tlewoman*,

" *tlewoman*, to whom I told it, ſaid,
" *George, this is a Call from God.* — One Ribaden.
" Night an unaccountable, but very ſtrong pag. 22.
" *Impreſſion* was made upon my Heart,
" that I ſhould *preach* quickly. — *God* has
" ſince ſhewed whence that Impreſſion
" came." A notable Impreſſion truly, that one deſigned for a *Scholar* ſhould come to *preach*. But in the *ſecond Edi-* Pag. 13.
tion of his *Dealings*, when he recollects that he was now in *Print*, he cunningly ſlips in by Way of Amendment to his Dream, " that I ſhould preach and *print*
" quicky", which is *propheſying* of a Thing *after* it came to paſs.

He has *prophetic Notice* of a future Converſation with a *Lord*, and of his *Money jingling* in his Hand. " *God* was pleaſed 1 Dealing.
" to give me *previous* Notice of it. — I
" *dreamed* that I was talking with his
" *Lordſhip*, and that he gave me ſome
" *Gold*, which ſeemed to *ſound again* in
" my Hands. — Afterwards he made me a
" Preſent of *five Guineas*, which *did ſound*
" *again* in my Hands." —

You hereby ſee the *Man*, and his *ſuperſtitiouſly Enthuſiaſtic Head*. Otherwiſe it would be as *idle* a Thing to *repeat*, as in him to *write*, theſe frivolous *Omens*, *Dreams*, *Impreſſions*, *Revelations*, — *all prophetical*.

There

There is a plain Intimation alſo of this *prophetic Spirit* in Mr. *Weſley*.

" For ſome Time I had viſited a *Soldier* " *in Priſon* every Day. But — I told " him, *Do not expect to ſee me any* " *more, — I believe* Satan *will ſeparate us* " *for a Seaſon. Accordingly*, the next " Day I was informed, that the *Com-*
4 Journ. pag. 30. " *manding Officer* had given ſtrict Orders, " that neither Mr. *Weſley*, nor any of his " People, ſhould be admitted."

But in the *Progreſs* of their Miniſtry they riſe higher, and come to *Predictions of greater Things*, with regard to *themſelves*, and Increaſe and Dilatation of the
2 Journ. p. 19. 35. *Family of Methodiſm*.— Hence " the great " Work, which *God intends*, and is *now* " *beginning* to work over all the Earth."
3 Journ. p. 3, 16, 24. — Hence, ſays Mr. *Whitefield*, " *God* will " make his Power to be known in *me*.— " And yet *I ſhall ſee greater Things* than " theſe.—*I ſhall be exalted*. — There *cer-* " *tainly* will be a *fulfilling* of thoſe Things " which *God by his Spirit* hath ſpoken " unto my Soul.—There are many *Pro-* " *miſes* to be fulfilled in *me*. — This, I " know; what I have ſpoken from *God* " *will* come to paſs: Lo! it will!—

Letters. " Our glorious Soul-Brother had it " *revealed* to him in *Spirit*, theſe two " Years, that ſome ſuch as he ſhould be " ſent of *God* into theſe Parts."

" The

" The *Lord revealed* himſelf to a *Child* " about ſeven Years old in an amazing " Manner: — in a *Rapture*, and by the " uncommon Earneſtneſs the *Spirit* gave " her to wreſtle for the *Churches*, ſhe " thought that an uncommon Work would " be wrought on the Earth. Many ſuch " Inſtances of the Outpouring of the Spirit " we have among us."

Sometimes Mr. *Whitefield* throws out his *Predictions* of the *Perſecutions* he is to undergo, and (according to his uſual Modeſty) in *Analogy* to the *Sufferings of Chriſt*, " Yet a little while, and a ſuf- " fering Time will come. *I cannot follow* " *him now, but I ſhall follow him hereafter.* " — *My Hour is not yet come.* — I find " the *infinite Wiſdom of God in ſending* " *me to England.* But *God* will manifeſt " his mighty Arm in the *Salvation of* " *Georgia.*" 3 Journ. 11, 12, 15, 90.

Where, beſides the *Gift of Prophecy*, we have a *new Argument* for the *Infinity of God's Wiſdom*, which I hope all future Writers on the *divine Attributes* will remember, (*viz.*) the ſending of Mr. *George Whitefield* from *Georgia* into *England*.

Popiſh Legends are ſtuffed with Boaſts of this Sort. " St. *Francis* riſing from Sleep in great Joy, and being asked the Reaſon of ſuch a Tranſport, anſwered *prophetically*, '*I know that I ſhall be a great*

Prince.' Another Time being in *Priſon*, yet highly exulting, cries out, ' *What do you think of* me? *I ſhall yet* be adored *over all the Earth.*' — One Day he *propheſied* with a loud Voice — of a *Church* which ſhould hereafter become a *Monaſtery* of Females, by whom *God* ſhould be glorified. And it was fulfilled to a *Letter*, becoming in Time the *Monaſtery of St. Clara.* Once being in a *Rapture*, and the Boſom of his Mind dilated, he ſaw clearly what ſhould happen in *Futurity* to himſelf and Children. — *Be comforted, and rejoice in the* Lord, *my Deareſt, nor be dejected or afraid, becauſe we are* few *and* ſimple; *becauſe it has verily been ſhewn me from the* Lord, *that he will increaſe us into a great Multitude, multiply and enlarge us.*

Conform. Fol. 234.

Ibid.

Bonavent. Leg. Fr. Cap. 3.

God gave the Gift of Prophecy to St. *Anthony*; — he foretold to a certain *Lady*, that *God* would give her a Son that ſhould be great in the *Lord's Church*, a *Franciſcan Friar*, and a *Martyr.* And ſo it happened.

Ribaden. pag. 393.

A holy *Nun* declared, that while ſhe was praying for the Good of the *Church*, and *Reformation* of Manners; *God* foreſhewed her from above, that the *Society of Jeſuits* ſhould ariſe, who, as *new Apoſtles*, ſhould take Pains in working *Converſions* over all the World."

Orlandin. Hiſt. Jeſ. Part. 2. pag. 370.

Num-

Numbers of *young female Prophetesſes* are eaſily ſupplied out of the *Pope's Budget*, (as St. *Bridget*, *Catherine of Sienna*, *Hildegard*, St. *Roſa*, *Tereſa*, &c.) who all *foretold* wonderful Things of themſelves, and the ſeveral *Religious Orders*. The *Light of Prophecy* is indeed one of their boaſted *Marks of the true Church*, of which they give a hundred Inſtances, and challenge *Proteſtants* to produce the like. Would they but come among the *Methodiſts*, they might ſee their Challenge anſwered, and perhaps be induced to embrace them as *Brethren*, or even to give them the *right Hand of Fellowſhip*.

§. 6. The ſame may be ſaid with regard to *Miracles*, another *Mark* of the true Church, which their *Enthuſiaſtic Impoſtors*, and moſt others, have been fond of, as one of the chief and moſt awful *Proof* of their *Pretenſions*. They know the Vulgar are ever delighted, amazed and drawn by any Thing of the *Marvellous*, eſpecially if heightened into the *Miraculous*; and thereby eaſily perſuaded of the *Wondermonger's divine Miſſion*.

Here alſo the *Methodiſts* have been *dabbling*.—Some *Inſtances* of an *extraordinary Nature*, procured by the *Merits and Interceſſion* of the *Methodiſts*, I ſhall reſerve for another Chapter; and ſhall here

only point out a few Caſes, containing the *miraculous* Favours of *Heaven* towards themſelves: ſufficient however to prove a *Claim of Miracles* among them.

Seward Journ. pag. 86.

Thus, when "Mr. *Seward* fell from his Horſe without the leaſt *Hurt*, not ſo much as of his *Foot againſt a Stone*; the Reaſon given is, — *God's ſending his Angel to preſerve him.*" Which is much ſuch a Favour as *Philip Nerius* received, "who falling into a deep Ditch, was *miraculouſly held partly in the Air by an Angel*, and partly drawn forth by the Hairs of his Head, without any Harm:" — Or that of St. *Columb*, "who ſeeing a Boy falling from the Top of a Houſe, *commanded an Angel* to fly in the Twinkling of any Eye, and hold him up before he could touch the Ground. The *Angel* obeyed; and the Boy was *unhurt*."

Ribaden. pag. 360.

Meſſingh. Vit. Sanct. pag. 175.

Whitef. 5 Journ. p. 34.

"Loſt in a Wood: — *God* ſent a *Guide* "to direct us right," ſays Mr. *Whitefield*. In the ſame Manner, "*God*, pitying a certain *holy Jeſuit* who had loſt his Way, immediately ſent him a *Guide*."

Franci Annal. pag. 361.

In order to receive Power to *preach*, and preach the more *effectually*; — Mr. *Whitefield* ſays, "I had a great *Hoarſneſs*, "and was *deſerted* before I went up into "the *Pulpit*, but *God ſtrengthened* me, ſo "as to be heard by all. — *God took away my* "*Hoarſneſs*,

3 Journ. pag. 4.

" *Hoarſneſs*, that I could lift up my 3 Journ.
" Voice like a Trumpet." Pag. 9.

Mr. *Weſley* in the ſame Caſe is *ſupernaturally* cured ſeveral Times. " So weak
" that I could *hardly ſtand*,—or get out
" of *Bed*,—at length made a Shift to drag
" myſelf to *Short*'s *Gardens*, — read thoſe
" Words (tho' ſcarce intelligibly, for my
" *Voice* too was *almoſt gone*) *Whom he did* 4 Journ.
" *foreknow, he did alſo predeſtinate.* In a pag. 79.
" *Moment* both my *Voice* and *Strength*
" returned. From that Time I found
" ſuch bodily Strength. — My bodily
" Strength *quite failed*; — yet my *Weak-*
" *neſs was ſuſpended*, while I was calling Pag. 83.
" Sinners to Repentance. — At our *Love-*
" *Feaſt*, beſides the Pain in my Back and
" Head, and a Fever, I was ſeized with
" ſuch a *Cough*, that I could hardly ſpeak.
" At the ſame time came ſtrongly
" into my Mind, *Theſe Signs ſhall fol-*
" *low them that believe.* I called on *Jeſus*
" aloud to *increaſe my Faith.* — While I
" was *ſpeaking* my *Pain vaniſhed.* The
" Fever left me. My bodily Strength
" returned. And for many Weeks I felt
" neither Weakneſs nor Pain. — Another Ibid.
" Time ſeized with ſuch a Pain, that *I* pag. 77.
" *could not ſpeak.* I knew my *Remedy*,
" and immediately *kneeled* down. In a
" *Moment* the Pain was gone. — I *quite*
" *loſt my Voice*: But it was immediately
" reſtored;

" reſtored; and I ſpent half an Hour in
" Exhortation and Prayer *without any*
4 Journ. Pag. 92. " *Hoarſneſs.*"

Some *Obſervations* concerning theſe Pretences to *inſtantaneous and ſupernatural Cures* will follow hereafter. I ſhall here, as uſually, ſubjoin the *Parallel*, as to the Cure of the *Hoarſneſs*.

Brev. Rom May 20. Lect. 5. " St. *Bernardin*, a *Franciſcan*, finding himſelf unfit to *preach* on account of the *Weakneſs of his Voice*, and a *Hoarſneſs*, by imploring the Aſſiſtance of *God*, was, not without a *Miracle*, relieved from that Impediment.—A *religious Nun* devoted to St. *Xavier*, famed for Skill in *Muſic* and a *fine Voice*, had her Voice loſt by a *Hoarſneſs* for ten Years. At laſt determined to ſing on St. *Xavier*'s *Feſtival*, ſhe declares, that the *Saint would reſtore her Voice*. Behold a *Miracle!* On the Morning of his *Feſtival* her Voice is recovered to its antient *Sweetneſs*, and ſhe never ſung better in her Life."—St. *Roſa*, I confeſs, did not come off quite ſo well. For " being very ill of a *ſore Throat*, *Jeſus Chriſt* her *Spouſe* came to *viſit* her, and invited her to *play* with him to *divert her Pain*. She inſiſted that the *Winnings* ſhould be whatever the Winner pleaſed. The *Cards* were played, and ſhe won the firſt Game; and demanding inſtantly a *Relief of her ſore Throat*; *it was*

Franci Ann. Jeſ. Pag. 368.

ſo

ſo immediately." But her *Spouſe* inſiſting to play another *Game*, ſhe loſt it, and the Pain of her Throat *returned* and *increaſed.*" Vit. Roſæ, cap. 15.

The ſame Accounts we have of *God's clearing up the Weather*, for the Sake of the *Methodiſts* and *Company*.

" —It *rained very hard*:— but upon " Prayer that *God* would be pleaſed to " *withold* the *Rain*, it was *done immediately*. Whitef. 3 Journ. pag. 93.

" Preached at *Kennington*:— not above " ten thouſand People, and thirty Coaches. " —*Rained* moſt Part of the Day:— " However *God* was pleaſed ſo *viſibly to* " *interpoſe* in cauſing the *Weather* to " clear up, and the Sun to ſhine out *juſt* " *as I began*, that I could not avoid taking Notice of it to the People in my " Diſcourſe." Pag. 94.

Does he think the Weather would not have cleared up, and the Sun ſhone, if he had *not preached?* But a *Sort of Miracle muſt* be made of it. And yet, it ſeems, the *Miracle* is much the *ſame*, if it happens to *rain*. For, " preached at *Ken-* " *nington*, and *God* was pleaſed to ſend " *Rain*:— and as ſoon as the *Rain* came, " *I received uncommon Strength from a-* " *bove.*" Ibid. pag. 96.

— Mr. *Weſley* too ſays, " A *violent* " *Storm of Rain* began about the Middle 4 Journ. pag. 86.

" of

" of the *Sermon*. But ſo much the *more*
" was his *Power preſent to heal*. — Our
" Hearts danced for Joy."

4 Journ. pag. 69. Mr. *Weſley* " travelling on *Foot* in the
" *Night*, in a *heavy Rain*, *weary*, and not
" knowing his *Way*,—has a *Group of Mi-*
" *racles* to relieve him in each Particular.
" *O that thou wouldſt* ſtay the Bottles of
" Heaven! *Or, at leaſt, give me Light,*
" *or an honeſt Guide, or ſome Help in the*
" *Manner thou knoweſt! Preſently* the
" Rain ceaſed; the Moon broke out; and
" a friendly Man overtook me, who ſet
" me on his own Horſe, and walked by
" my Side, 'till we came to Mr. *Gam-*
" *bold*'s Door."

Mr. *Weſley* being reproved by Mr. *Church* for this *Enthuſiaſm* and *Preſumption*, ſays, " he would not have us look
" upon it as *miraculous*, — but a *ſignal*
" *Inſtance* of *God*'s particular *Providence*."
But notwithſtanding this *Diſtinction*, if this *ſignal Inſtance of particular Providence* be effected in a *miraculous Manner*, where is the *Difference*? He adds, however, with a *ſeeming* Submiſſion, " Let it
" paſs then as a *Trifle* not worth *re-*
" *lating*." *We Unbelievers* may deem it a *Trifle*; but he has a better Security in the *Faith* of his *Followers*.

By Way of *Compariſon* we might produce hundreds of Inſtances of *Popiſh Saints* being

being quite *dry* in the Midſt of *Rain*; or *no Rain* falling where they are *preaching*, though Showers all around them; or *Storms* turned into *Calms* by their *Prayer*, *&c.*

Balinghem (in his *Calendar of the Virgin Mary*) gives us two Inſtances together; one of St *Anthony*, "who being on a Journey, and a heavy Shower falling, he puts the *Roſary* on his Head, and prays for Succour to the *Virgin*; and inſtantly, the Words ſcarce out of his *Mouth*, the *Roſary* becomes a *complete Cover*, and he gets to the *City* without being touched by the leaſt Drop of Rain.—Another, of one *Brother George*, who being in a violent Storm of Rain without a Cloak, no ſooner repeats his *Roſary*, but he goes on to his *Monaſtery* perfectly dry. Balingh. Jun. 13.

St. *Edmund* preaching in the *open Air*, a black Cloud, hanging over the Company, threatened a terrible Storm; but he, making the Sign of the *Croſs*, commanded the malignant *Spirit of Water* to depart, and not to diſturb his *Audience*. Preſently it rained all-about, but not a Drop fell upon *them*. Henriquez, Faſcicul. V. 2. P. 424.

St. *Aridius*, (whoſe *Name* is adapted to his *Miracles*) and his *Society*, often were perfectly *dry* in the Midſt of prodigious *Showers*.—And St. *Beuno* had always the Mabillon. Vet. Anal. Tom. 4. P. 95. Fleetwood's Works, P. 623.

ſame Privelege; for which Reaſon he was called *Dry-Coat.*"

You ſee the peculiar *Privileges* of ſuch *conceited Favourites of Heaven.* The common Courſe of *Providence* muſt be *altered* for their Sake; and all *Nature* be made ſubſervient to their *whimſical Diſpenſation.*

"St. *Tereſa* having obtained of the *Lord*, that a Well of very *bad Water* ſhould become *ſweet*, and be conveyed too into her *Monaſtery* by a ſeemingly impoſſible Current, has the ſame *prevaricating Plea* with Mr. *Weſley: I reckon not this for a* Miracle, *but to ſhew our* ſtrong Faith; *for the Thing happened juſt as I have related it.*"

But as to theſe, and ſuch-like *Miracles*, it were to be wiſhed that the *Methodiſts* would be *clear*; and, in *expreſs Words*, either *claim* or *renounce* their *Pretenſions.* We ſhould then know upon what Foot the Argument with them ſtands. But they are manifeſtly *Evaſive.* And though, when hard preſſed, they *ſeem* to *diſclaim Miracles*, and declare them *unneceſſary*, and the like; yet, in the above-mentioned Inſtances, they *ſeem* alſo to *retain* them: The Stories are evidenty told with that Air, as if they would have them *thought miraculous*; often with *Words plainly implying* it: And they well know their *eager Followers*, for the Credit of their Cauſe, ſtand ready

ready to ſwallow any Thing; and are as willing to *improve*, as to *believe*, any *marvellous Tale*. They are ſo well *trained-up*, that they eaſily acknowledge the *Authority God has given their Teachers from above*."

§. 7. Hitherto we have conſidered the *Conduct of the Methodiſts* under their moſt *plauſible Appearances*, *higheſt Pretenſions*, and *a Flow of Exultation*. But they do not always go on ſo *ſmoothly* and *ſwimmingly*; meeting with various *Rubs* and *Obſtructions*, and grievous *Enemies* and *Sufferings*, in their Way. I obſerved before, that whatever *favours* and promotes their Cauſe is from *God*; whatever *Oppoſition* or *Obſtruction* they meet with, from the *Devil*.

I ſhall therefore now give ſome Account, or rather they *themſelves*, of their grievous *Conflicts* and *Combats* with *Satan*: Who, though the *Enemy* to all *Truth* and *Goodneſs*, and therefore *their* Enemy, and ſure to be conquered at laſt, yet *perſecutes* and *oppreſſeth* them in a moſt grievous Manner; by Force and Fraud; in Body and Mind.

To begin with Mr. *Whitefield*. St. *Francis* once ſaid, " that if his Brethren did but know what Tribulations he endured from *Satan*, there is none of them who would not greatly compaſſionate his Caſe." And Mr. *Whitefield* ſays, " *God* " only knows how many Nights I have

Conform. Fol. 253.

1 Dealing, Pag. 38.

" lain groaning,—and bidding *Satan* de-
" part from me."

1 Dealing, Pag. 21. " I had then *Power* over my *ſecret* and " *darling Sin.* But being ſome Time after " *overtaken in Liquor*—*Satan* gained his " uſual Advantage over me. An experi-" mental Proof to my poor Soul, how " that *wicked One* makes uſe of Men as " *Machines*, working them up to juſt " what he pleaſes."——Which is an artful Way of throwing the Blame upon *Satan*, and making Sin an *involuntary* Thing; when the Man was *led away voluntarily by his own Luſt* and Intemperance. And *Satan* has Reaſon to complain of *Injuſtice* done him.

We have next a grievous Complaint of a *bodily Oppreſſion* from the *wicked One*. At

Ibid. Pag. 37, 38. *Oxford.*— " The Comforts of *ſenſible De-*" *votion* were *withdrawn*, and a horrible " Dread overwhelmed my Soul.—One " Morning, riſing from my Bed, I felt an " unuſual Impreſſion and *Weight upon my* " *Breaſt*:—In a ſhort Time the *Load* " gradually increaſed, and almoſt weighed " me down, and fully convinced me that " *Satan* had as real a Poſſeſſion of *my Body*, " as once of *Job*'s. All Power of *thinking* " was taken away,—my *Memory* quite " failed,—my Soul barren and dry.—I " fancied myſelf like a Man *locked up in* " *Iron Armour*.—I felt great *Heavings* in

" my

" my Body; prayed under the Weight
" till the *Sweat* came. How many Nights
" did I lie *groaning under the Weight*, bid-
" ding *Satan* depart from me in the Name
" of *Jesus?*"

Here again, I doubt, he has charged *Satan wrongfully*; in laying *his diabolical Weight* upon the Body, while it undergoes but the usual Effects of a common *natural Distemper*, called the *Incubus*, and *Night-Mare*. To prove this, the *Devil*, in Revenge, might perhaps tempt him to borrow the Description of his Case from *Chamber's Dictionary* under those two Words; which I shall subjoin: " *Incubus*, Incubus.
" *Night-Mare*, a Disease consisting in an Night-Mare.
" *Oppression of the Breast*, so very violent,
" that the Patient can't *speak*, or even
" *breathe*.—The *Senses are not quite lost*,
" but *drowned and astonished*; as is the
" *Understanding* and *Imagination*. So that
" the Patient thinks some *huge Weight*
" thrown on him, ready to *strangle* him:
" And frequently imagines some *Spectre*,
" or *Phantom*, *stopping his Breath*."

The same *Author* ascribes " to the *Hypochondriac Passion* (*Spleen*, or *Vapours*) the same *Symptoms* of a *Pain in the Stomach*, a *Constriction of the Breast*, *Difficulty of Breathing*; —as likewise *Wakefulness*, *Inquietudes*, *Fear*, *Suspicions*, *Deliriousness*;

—affecting

—affecting the Patient more in *Mind* than *Body*."

Nor is it to be doubted, but the greateſt Part of theſe *ſtrange Feelings* and *Sufferings*, *Dejections of Mind* and *dreadful Apprehenſions*, *&c.* proceed from *Diſeaſe*, cauſed perhaps by a *Flatulency* from much *Faſting*, or the Fumes of *Indigeſtion*, or Want of *Exerciſe*, deep Intention of *Thought*, and various *Affections* and *Paſſions*; which *Phyſicians* can much better account for than myſelf. And we may eaſily conceive that the *Effects* of ſuch *Diſeaſe* muſt of Courſe be *ſtronger*, when the *indiſpoſed Body* wears a *melancholic* and *enthuſiaſtic Head*; Strength of *Imagination* and *Diſtemper* concurring. — For a *Cure*, Mr. *Whiteſield* " applied to his Friend, Mr. *Charles Weſley*, who adviſed him to keep upon his Watch, and referred to a *Chapter in Kempis*." Had he applied to a *Phyſician*, he would perhaps have preſcribed, beſides *Plebotomy*, *Cathartics*, *Carminatives*, and *Emetics*. And one may the rather think ſo, becauſe both *Naturaliſts* and *Divines* have aſſured us, that the *Devil* often goes out of the Bodies of the *Poſſeſſed* in a *Vomit* or a *Stool*. *Gregory of Tours* ſays, " a moſt atrocious Devil having poſ-
" ſeſſed a certain Perſon, by the Help of
" *Oil* he went out of his Body by the
" *Draught*,

' *Draught*; *per fluxum ventris*," Glor. Confeſſ. Cap. 9.

" We read in the *Malleus Maleficarum*, " (Tom. 4. Pag. 25.) that the *Devil* " ſometimes rumbles about the *Inteſtines in* " *the Shape of a Pill* (for ſo I conſtrue the " Words *in ſimilitudinem pilæ*) until he " goes out by the *Draught*; *per feceſſum*."

" *Thyræus*, (*de Dæmoniacis*, Cap. 52, & 54.) gives us ſeveral Inſtances of *Devils* being caſt out by *Vomit* and *Stool*; and then the *learned Author wiſely obſerves*,—that theſe Paſſages are the fitteſt for the *Egreſs* of ſuch *unclean Spirits*;—and that (tho' *Devils* commonly go out with a *Stench*) in theſe Caſes they are expelled with a *more than ordinary fetid Smell*." 'Tis true theſe *Authorities* are taken only from *Popiſh Writers*, and therefore may not obtain Credit from a *Proteſtant Reader*; but the *Patient*, who hath ſo often followed their *Example*, might for once have taken their *Preſcription*.

Hence again we may account for what follows in Mr. *Whitefield*. " At this Time " *Satan* uſed to *terrify* me much; and " *threatened to puniſh* me, if I diſcovered " his Wiles.—I thought the *Devil* would " *appear* to me every Stair I went up.— " And he ſo *troubled* me when I lay down " to *Reſt*, that for ſome Weeks I ſcarce " *ſlept* above three Hours at a Time.— " Wanted

1 Dealing, Pag. 38.

" Wanted to *ſee Sin as it was*, but feared
" leſt the Sight ſhould *terrify* me to Death.
1 Dealing, Page 39. " —*Satan* ſo impoſed upon my *Under-*
" *ſtanding*, that he perſuaded me to *ſhut*
" myſelf up in my *Study*, till I could do
" Good with a *ſingle Eye*." This Mr.
3 Journ. Page 84. *Whitefield* explains elſewhere, " *Satan* kept
" me in my *Cloſet* near ſix Weeks, becauſe
" I could not do any Thing with a *ſingle*
" *Intention*:" *i. e.* was a *Hypocrite*.

Why *Satan* ſhould endeavour to *cure* him of his *Hypocriſy* I can't conjecture.—But if that *infernal Fiend* did *really* uſe the poor Man ſo unmercifully, or if a *wrong Cauſe* be aſſigned for his Diſorders; 'tis certain he has ſhared with many *Saint-like* Perſons in theſe Calamities.

Ribaden. Pag. 391. As to *Suffocation*, *&c.* " One Night the *wicked Fiend* did what he could to *choak St. Anthony*, preſſing his Paw upon his Throat.—At *Rome* this *malignant Spirit* would have *choaked St. Ignatius* in his Sleep: the *holy Man* awaking, called upon the Name of *Jeſus*; but he was ſo *hoarſe*, and his Throat ſo ſore, that he could hardly ſpeak for a Fortnight. At another Time *two Devils whipt him* cruelly in his Bed.—

Ibid. Pag. 544. Bartol. Vit. Ignat. Pag. 409.

Ribaden. Pag 180. The *wicked Fiend* would often throw himſelf upon St. *Romualdus*, as he was lying in his Bed, *kneeded him with his Knees*, and preſſed ſo heavily upon him, as almoſt to *ſmother* him.—He would often cry out—

go thou malignant Serpent. — A certain Jeſuit, being in a *haunted* Houſe, had ſcarce ſhut his Eyes, but he felt the *Devil's Hand* taking him by the Throat". — Franc. Ann. Jeſ. pag. 328.

" The *Prince of Darkneſs* uſed to fall upon St. *Patric* in his Sleep, and to lay a *heavy Stone upon his Breaſt*, — ſo as to deprive him of all *Motion and Senſation*; and bring a *Darkneſs and Torpor* upon him for ſeveral Days, till the *Saint*, by calling upon *Elias*, *the Prince of the Prophets*, was at length relieved". Meſſingh. Vit. Patric. cap. 19.

Nor will the cruel Enemy ſpare the *tender Sex.* " I was, ſays St. *Elizabeth*, " that *Spiritual Virgin*, ſo *ſhut up* by the " *Adverſary*, that I could *ſcarce ſpeak.* — " I felt my Throat ſo violently *compreſſed* " by his Hand, that my *Breath* was al- " moſt ſtopped." — " *Mary of Agreda* was never free from *bodily Infirmities*, and ſome painful Diſtemper. The *Devil* too had a Commiſſion to torment her; — and ſometimes he would *lie upon her with* ſo heavy and inſupportable a *Weight*, that her *Breath* was ready to go out of her Body." The Confeſſion of her *Diſtempers* explains *what* the *Devil* was. Vit. Eliz. cap. 7. Life of M. Agred.

The Want of *Sleep* is a Circumſtance belonging to Variety of Diſtempers; and if the *Devil* would allow Mr. *Whitefield* but little; he ſerved " one *Thomas the Simple* as bad, who was all Day *dirtying* Manni Sel. Hiſt. pag. 41.

his Body, in order to have a *pure Heart*: For ſeeing ſo much *Piety* in ſuch a *ſimple Man*, he was perpetually plaguing him with *nocturnal* Terrors, Noiſes, Dread of Thieves, *&c.*" —— And "he uſed St. *Francis* in the ſame Manner, always diſturbing his Reſt *in the Shape of Mice and Rats.*"

Conform. Fol 54.

As *Satan threatened* Mr. *Whitefield* with Puniſhment, if he ever diſcovered his Wiles; ſo he "*threatened St. Francis*, that unleſs he would deſiſt from his *pious Method*, he would make him *crooked*, and clap a Hump upon his Back."

Ibid. Fol. 53.

In the *romantic Life of St. Bernard*, a Woman grievouſly oppreſſed by an *Incubus*, who had applied to St. *Bernard* to be relieved, is terribly *menaced* by the *Devil* what he would do to her, as ſoon as the *Saint* was gone out of the Country." —*Tereſa* too he "*threatened* to be revenged on, beſides giving her many grievous Blows."

Lib. 2. cap. 6.

Ribaden. Pag. 797.

Did *Satan*, as it were, *lock up* Mr. *Whitefield* in Armour, and *ſhut him up in his Cloſet?* He ſerved a *religious Franciſcan* the ſame Trick, "not only took away his *Speech*, but got upon his *Back*, and heavily *weighed* him down; and *thruſt him into a Hole*, ſo narrow that he could not *ſtir*; till by the Help of a little *Holy-water* he put the *Devil* to Flight."

Conform. Fol. 66.

Nor

Nor do we want Inſtances among the *moſt reſolute Popiſh Fanatics* of *over-powering Fears*, and Apprehenſions of the *Devil's* appearing to them: wherever they are, eſpecially if in the *Dark*, whatever Object they *ſee*, or *think* they ſee, be it Man or Beaſt, it is immediately their *Helliſh Enemy*; and they are plucking up their *Courage* to fight with him, or calling upon *Divine Help* to ſend him packing.

"Five furious *Devils* attacked *M. of Pazzi* one after another; — and this horrible Sight terrified, haunted and purſued her in all Places. Sometimes they throw her down Stairs, — bite her, — and ſeem to devour her; ſo that ſhe had no Manner of Repoſe Day or Night. She armed herſelf againſt theſe furious Aſſaults with the Buckler of *Prayer*." But St. *Romualdus*, as became a *Man*, had more *Courage*: Life, N°. 31, 32.

"The Devil lay upon his Feet and Legs all Night, that he could not eaſily ſtir himſelf; and he was ſo poſſeſſed with the Thoughts of him, that a *Monk* could not knock at his *Cell*, but he asked the *Devil*, *What he did there*; and was ready to *encounter* him. — All the *Crows* and *ugly Birds* he ſaw in the Wilderneſs, he fancied to be *Devils*, and *challenged* them to fight with him; and exceedingly triumphed, when at his loud Cries they flew away." Stillingfl. on Idolat. pag. 232. or, P. Dæmian. Vit. Romual. cap. 15—17.

Bartol. Vit Ignat. p. 72.

"The *Devils*, who had declared they hated none more than *Ignatius*, haunted his Bed-chamber with terrible Noiſes and Spectres, to ſhake his Conſtancy. He was grievouſly frighted; but by Degrees recollecting himſelf, he boldly defied them, and called them a Pack of *Cowards*, for coming in ſuch Numbers to diſturb *one Man's Reſt.*"

But notwithſtanding theſe *bodily Aſſaults* of the *Devil* upon Mr. *Whitefield*, the worſt is ſtill to come; as you will ſee by his following *perplexed and inconſiſtent Effuſions.*

1 Deal. p. 40.

"Henceforward he transformed himſelf into an *Angel of Light*; and worked ſo artfully, that I imagined the *good*, and not the *evil*, *Spirit* ſuggeſted to me every Thing that I did. — His main Drift was to lead me into a State of *Quietiſm*, (he generally *plowed with God's Heifer*) and when the *Holy Spirit* put into my Heart *good* Thoughts or Convictions, he always drove them to *Extremes*. For *Inſtance*; having *out of Pride* put down in my *Diary* what I gave away, *Satan* tempted me to lay my *Diary quite aſide.*" Aſſuredly a moſt *malicious Devil!* who would rob us of that *Treaſury*, which has furniſhed the World with ſuch *incomparable Dealings and Journals.* But ſeriouſly, Sir, did the *Holy*

Holy Spirit put it into your Heart to ſet down your *Charities out of Pride?* And did *Satan* tempt you to the *contrary?* The very *Reverſe* of both ſhould have been the Caſe.

" When *Caſtaniza* (the *Author* of The " *Spiritual Combat*) adviſed to *talk but* " *little*, *Satan* ſaid *I muſt not talk at all.* " So that I, who uſed to be the moſt " forward in exhorting my Companions, " have ſat whole Nights almoſt *without* " *ſpeaking at all.*" Where a *ſullen Humour*, perhaps a *Lowneſs of Spirits*, is imputed to *Satan*'s attempting to lead him into *Quietiſm*. I find too, that not only Mr. *Whitefield*, but Mr. *Weſley*, was adviſed by a *Spiritual Caſuiſt* to obſerve a very high Degree of *Silence*. The latter " was often and earneſtly preſſed to make an *Experiment* of this Nature, — and he ſpoke to none at all for two Days, and travelling fourſcore Miles together." —

1 Deal. pag. 40.

4 Journ. p. 86.

The ſame *Whim* has run through the *Myſtics*, and ſeveral of the *Religious Orders*, who have enjoined *abſolute Silence* (I think too, bound it on the Conſcience by *Vow*) except at ſome *ſtated Times*; as a Point greatly tending to *Perfection*. Hence St. *Bonaventura* ſays, " that *Silence in all* " *the Religious* is neceſſary in order to " *Perfection*: and that in order to obſerve " it, you ought to do as St. *Agatho* did,

De Perfect. cap. 4.

" who

" who held a *Stone in his Mouth* for three " Years, till he could learn *Taciturnity*."

Brev. Rom Oct. 19. " And St. *Alcantara* carried ſeveral *Pebbles* in his Mouth for three Years likewiſe, and for the ſame Reaſon. — *Theon* obſerved a *continual Silence* in his *Cell* for

Conform. Fol. 274. *thirty Years*. St. *Francis* obſerved it himſelf, and enjoined it upon his *Brethren*.

The *Rule of Silence* was moſt religiouſly obſerved by St. *Dominic*; which provoked the *Devil* to put a Trick upon him. Accordingly he appears in the Shape of a *Monk*, and tranſgreſſing one of the Orders of the *Saint*. The *Saint* ſomething haſtily *chides* him for *Diſobedience*.

Thyræus. Loc. Infeſt. pag. 136. The Devil immediately fell a *laughing* at St. *Dominic*, and upbraided him for the *Violation of his Rule of Silence*."

But our Pair of *Methodiſts* were not to be ſo caught. Neither the *Spiritual Caſuiſts*, nor *Satan*, could bring them to any *long State* of Silence, but were both miſtaken in their Men. For *their Enthuſiaſm* is of that *loquacious* Nature, that it *muſt have Vent*; and the *black Humour* be diſcharged, either through a *Quill*, or at the *Mouth*;—or they would *burſt*.

1 Dealing. Pag. 40. " Again, adds Mr. *Whitefield*, when " *Caſtaniza* adviſed to endeavour after a " *ſilent Recollection, and waiting upon God*; " *Satan* told me, I muſt leave off all " *Forms*, and not uſe my *Voice in Prayer*

" *a*

" *at all.*" — Where are we now? But a few Lines before, *Satan*'s main Drift was to lead you into *Quietiſm*; and now your *Spiritual Guide* joins with him, adviſing the very *Eſſence of Quietiſm*. You obey; " leave off keeping your *Diary*, uſing *Forms*, ſcarce a *Voice* in *Prayer*, viſiting the *Priſoners*, &c. till better adviſed by Meſſieurs *Weſley*, and *God* was pleaſed to make an open Shew of theſe *diabolical Devices.*"

1 Deal. Pag. 43, 44.

And it muſt be allowed, that the *Weſleys* generally diſclaim this Doctrine of the *Moravians.* " Our old Friends, Mr. *Gam-*
" *bold* and Mr. *Hall*, came to ſee my Bro-
" ther and me. The Converſation turned
" wholly upon *ſilent Prayer*, and *quiet Wait-*
" *ing for God*; which, they ſaid, was the
" *only poſſible* Way to attain living, *ſaving*
" *Faith.*

Weſley. 4 Journ. pag. 68, and ſee p. 113.

Sirenum cantus, & Circes pocula nôſti?

" Was there ever ſo pleaſing a Scheme?
" But where is it *written?* Not in any of
" thoſe *Books*, which I account the *Oracles*
" *of God, &c.*"

We may eaſily imagine, that much *ſilent Prayer*, and *quiet Waiting*, are Doctrines not likely to recommend themſelves to our rambling, warm-headed, *itinerant Teachers.*

Theſe

Theſe *Moravian Myſtics* are the Perſons, whom (by an unaccountable *Inconſiſtency* of Conduct not to be reconciled) Mr. *Weſley* repreſents by Viciſſitudes as the *beſt*, and as the *worſt*, of Men. *Who* has ſo much *Fondneſs* for them, or *Averſion* to them? Who ſo high in their *Commendation*; or who ſo eager in running them down, and *diſgracing* them? Who ſo *loves, eſteems and encourages them*; or who ſo effectually *expoſes and confutes* them? Who ſo ardently deſires to *join* them; and yet who produceth ſuch ſtrong Reaſons *againſt joining* them, — as Mr. *J. Weſley*?

1 Dealing, pag. 41.

But to return to Mr. *Whitefield*. "The "Devil alſo ſadly impoſed upon me in "the Matter of my *College Exerciſes*.— "I had no Power to compoſe or write a "Word,—had a violent *inward Check* not "to go down into the *Hall*. — The next "Week he ſerved me ſo again. — My "*Tutor*, as well he might, took me to "be really *mad*. — Being urged with the "Command in *Scripture*, to *be ſubject to* "*the Higher Powers*; I anſwered, Yes; "but I had a *new Revelation*. *Lord*, "What is Man?"

What is Man indeed? When he muſt charge upon *Satan* his own moody *Perverſeneſs*, or *Inability* to compoſe; and pre-

tend

tend a *new Revelation* againſt *Obedience*, enjoined by the *old*?

" After leaving off my *Diary*,—*Forms* 1 Dealing,
" and *Voice in Prayer*; and viſiting the P. 43-6.
" Priſons, nothing remained for me to
" leave, but *public Worſhip*, and my *religious*
" *Friends*. Now it was *ſuggeſted* (by *Satan*,
" as an *Angel of Light*) that I muſt leave
" *them* alſo for *Chriſt*'s Sake. — A ſore
" Trial,—but rather than not be *Chriſt's*
" *Diſciple*, I reſolved to renounce them.
" Accordingly, inſtead of meeting my *Bre-*
" *thren* as uſual, I went into the *Fields*,
" and prayed *ſilently by myſelf*. Our *Even-*
" *ing-Meeting* I neglected alſo; and went
" not to *Breakfaſt*, according to Appoint-
" ment.—'Till at length by Mr. *J. Weſley's*
" excellent Advice and Management, un-
" der *God*, I was delivered from thoſe
" *Wiles of Satan*: — and took up my *Ex-*
" *ternals* again."

I ſhall omit many ſuch Appearances of *Satan*, like *an Angel of Light*, to the *Popiſh Saints*; and be contented with a *ſingle* Inſtance attended with *ſimilar Circumſtances*.

" *Brother Ruffin*, before he arrived at Conform.
his full State of *Sanctity and Grace*, was Fol. 63-4.
tempted of the *Devil* no more to follow the Footſteps of St. *Francis*, who was but a *ſimple* Man, and under Pretence of ſending them among the *Hoſpitals* drew the *Bre-*
thren away from their Prayers; but that he

ſhould live *ſolitarily* in the *Deſert*. Thus *Satan*, appearing as an *Angel of Light*, *ſuggeſting* this to *Ruffin* confirmed him in his Purpoſe. And he retired into the *Woods to pray*; would not come to St. *Francis* at *Eating-Hours* as uſual,—would not come to *Supper*,—nay would not come to the *Sacrament*;—and ſent Word to St. *Francis*, that he had a better Way to Salvation than by following *his Simplicities*; and ſo the *Lord had revealed* to him. This he affirmed again, and again. At length St. *Francis*, deeply concerned, and deſirous to bring him back to the *Community*, goes to him himſelf, and aſks who perſuaded him to this? *Ruffin* anſwered, he had a *Divine Revelation* by an *Angel*. *I will ſhew you*, ſays *Francis*, *who this* Angel *is*, *that ſuggeſted it to you*; and preſently, by Prayer, the *Angel* appeared in a moſt amazing *Beauty and Splendor*; which made *Ruffin* rejoice and exult. Then *Francis*, by Prayer again, commanded the *Angel* to appear *viſibly who*, *and what* he was. And preſently he was transformed into ſuch a *horrible Shape*, and made ſuch a *horrible Stink*, that *Ruffin* fell to the Ground as dead; but was raiſed-up by St. *Francis*, comforted, and confirmed in Righteouſneſs."

I would aſk now, with Reſpect to Mr. *Whiteſield*, what otherwiſe than has happened could be expected from one who *ſets out*

out, and begins his *new Diſpenſation* with ſuch *Phrenzies*, as himſelf has publiſhed? *Youth*, a *pious Intention*, *fancied* Oppreſſion of *Satan*, and *real Indiſpoſition* of Body,—may perhaps be pleaded in his *Excuſe*. And no doubt very juſtly; had not his whole future Conduct, his uncharitable Characters and Accuſations of his *Brethren*, his indecent and rude Treatment of his *Superiors and Governors*, his *Vanity and proud Boaſtings*, his unwarrantable and high *Preſumptions*, his obtruding upon the World *his own Fancies for Divine Inſpirations*, carrying on all along a *New Revelation againſt the Old in ſacred Writ*, and thereby *deceiving* many, *&c.*—had not all this, and more, rendered him *inexcuſable*. *Excuſes* are ſcarce allowable to ſuch *Exorbitances*.

His Companion, Mr. *Seward*, has likewiſe great *Conflicts with Satan*. " He often " turned himſelf into an *Angel of Light*, " and made me think *Brother Whitefield's* " *Zeal* was not ſo great as *my own*;—which " Mr. *Whitefield* ſaid was *Impetuoſity*.— " Was exerciſed with *ſtrong inward Trials*, " ſuch as I never *felt* before.—*Satan darting* " *in ſuch horrid Thoughts*;—he made me entertain hard Thoughts of my *Brother*;— " exerciſed again with *inward Conflicts*, and " could not *pray* for my Friends. There " ſeemed a *Cloud of evil Spirits* hovering " round me, and brought my Soul to the Journ. P. 27, 28. 39, 40.

" *Depth of Hell.* — O! the horrid Sug-
" geſtions, that *Satan* has, Day after Day,
" followed me with! He has endeavoured
" to caſt a *Cloud* over all the *Manifeſtations*
" I have had of the *Divine Favour*.—Tho'
" the *Lord* has a Thouſand Times over
" *told me, that he loved me with an Ever-*
" *laſting Love*; yet *Satan had the Impu-*
" *dence to tell me*, in the Midſt of my
" *Prayers*, that I was not one of *God's*
" *Elect*, — that I was like *Judas*, — and
" ſhould *betray Chriſt*.—He is generally ſo
" buſy with me in *Prayer*, that my Time
" is chiefly ſpent in keeping him off.—
" Thus has my poor Soul been *toſſed* as in a
" *Tempeſt*, till brought almoſt to *Deſpair*,
" —*Satan* bad me worſhip *him*, or *Stocks*,
" or *Stones*, or any Thing *but God*.—One
" *remarkable Temptation* was, that know-
" ing how little *Sleep* I allowed myſelf—
" he *terrified* me with this *Scripture*, *It is*
" *but loſt Labour that you riſe up early, and*
" *ſit up late, and eat the Bread of Careful-*
" *neſs*. Here he ſtopped,—for it was *Sa-*
" *tan*'s Buſineſs now to hide the *latter Part*
" *of the Text* from me."

This is the ſame Mr. *Seward*, of whom Mr. *Whitefield* gives ſuch a particular Account, " whoſe Circumſtances, both *before*
" and *in* his Converſion, much reſemble
" thoſe of St. *Paul*.—It pleaſed *God* to re-
" veal

3 Journ. P. 81.

" veal his *Son* unto him, and to caſt him " down to the Earth—by eight Days Sick- " neſs; in which Time he ſcarce ever eat, " or drank, or ſlept, and underwent great " *inward Agonies and Tortures:* — When " *God* ſent a poor travelling *Woman*, that " came to ſell *Straw Toys*, to inſtruct him " in the Nature of our *Second Birth.*" And what better than *Straw Toys* did ſhe ſell to *him?* Of what did ſhe *deliver* him, after going through the *Pangs of the New Birth*, and what has he *brought forth*, but a moſt *weak and extravagantly wild Journal?* What other Proof need we bring of a *weak*, or *diſordered Head*, than his being ſo *terrified* by that *remarkable Temptation* of *Satan*'s alledging only a *Part* of a *Scripture* Paſſage? As if the leaſt Degree of Thought, or turning to the Place, might not eaſily have ſupplied the Defect,—*for ſo he giveth his Beloved Sleep.*

I could tell him, from a *Book of Authority*, of a more *ſagacious Saint*, who *outwitted the Devil* in a like Caſe. " The *Devil* once told St. *Bernard*, that he knew certain *Verſes in the Pſalter*, that whoſo ſayeth ſhall not periſh; and ſhall know the Day of his Death. But the *Fiend* refuſed to name them. *Then*, ſaid the *Saint*, *I will ſay the* whole Pſalter *daily.* The *Fiend* conſidering how much *more Good* that would

would do him, ſhewed him the Verſes." *Horæ B. Virginis ſec. uſum Sacrum. P.* 124. *Pariſ.* 1534.

In Reference to the other Aſſaults of *Satan* upon Mr. *Seward*, I ſhall only mention one *Popiſh* Inſtance among a Thouſand; which is that of St. *Guthlac*, agreeable in divers Circumſtances. "The Ene-
Mabill. Act. Sanct. Vol. 3. Pag. 271. my of Mankind envying the Humility of the *Man of God*, by the Force of his Temptations almoſt drove him to the Pit of *Deſpair*.—One Night an infinite Multitude of *Devils* ſurrounded him, filling all the Air with their ugly Forms, as ſo many *black Clouds*; threaten him with Death, and carry him away to the very *Jaws of Hell*. 'Till at length St. *Bartholomew* comes to his Aſſiſtance, and commands them to carry him ſafe Home." *Nov. Legend. Angl. Fol.* 169.

Nor can Mr. *Weſley* eſcape the Attacks of
2 Journ. P. 30, 31. this *infernal Spirit*. "Soon after receiving "an *Aſſurance of Forgiveneſs*,—The Ene-"my ſuggeſted, This cannot be *Faith*: for "where is thy *Joy*?—I was much *buffeted* "*with Temptations*; but cried out, and "they fled away. They returned again, "and again.—The *Enemy* injected a Fear, "If thou doſt *believe*, why is there not a "more ſenſible *Change*?—I anſwered, (yet "not I) That I know not.—But is not *any* "Sort of *Fear*, continued the *Tempter*, a "Proof that thou doſt not believe?"

Yo

You obſerve here a *regular Converſation*, and *Diſcourſe*, between *Satan* and Mr. *Weſley*: — that *Satan ſpoke* to Mr. *Whitefield*, and *threatened* him: — had the *Impudence* to *ſpeak* to Mr. *Seward*, and *terrify* him with a Paſſage in *Scripture*. And elſewhere "the *Devil perſuades* them to go no farther; — and they have great *Reaſoning with Satan*." Letters.

And does not this give too much Encouragement to the many *fabulous Tales*, with which *Popiſh Legends* are ſtuffed, of *viſible and perſonal Appearances of Devils* to their *Saints*, of their *Combats Hand to Hand*, and Diſcourſes in an *articulate Voice*, *&c?* *True Catholicks*, *i. e.* ignorant and credulous People, firmly *believed* theſe Tales. The *Methodiſts* perhaps are not much *wiſer*; and may be equally ready to conſtrue ſuch Expreſſions in a *literal* Senſe.

One more *Satanical Operation* I ſhall mention in this Place, becauſe Mr. *Weſley* was concerned in it: He relates the Caſe of "ſeveral breaking-out into horrid *Fits of Laughter*; — *buffeted by Satan* by ſuch a *Spirit of Laughter*, as they could in no Wiſe *reſiſt*, though it was *Pain and Grief* unto them: — one laughing, till almoſt *ſtrangled*: — ſome were *offended*, and would not believe but they could *help laughing*, if they would: — but *God* ſuffered *Satan* to teach them better. They were ſuddenly ſeized 3 Journ. Pag. 94. 4 Journ. P. 37, 38.

ſeized in the ſame Manner, *laughing* almoſt without ceaſing. Thus they continued for *two Days*, a Spectacle to all.—And both *himſelf and Brother* had been *buffeted* in the ſame Manner, when they walked out to ſing *Pſalms* in a Meadow. Nor could they poſſibly refrain, though ready to tear themſelves in Pieces; but were forced to go Home, without ſinging another Line."

Though I am not convinced that theſe *Fits of Laughing* are to be aſcribed to *Satan*; I entirely agree with Mr. *Weſley*, that they are *involuntary and unavoidable*; and don't in the leaſt queſtion the *Facts*. *Phyſical Writers* tell us, that *Laughing-Fits* are one Species of a *Delirium*, attending on ſome *Diſtempers*, and particularly on the *Hypochondria*, or Spleen, (the *principal Ingredient of Enthuſiaſm*) called by ſome the *Organ of Laughter*; whence *laughing* People are ſaid to *vent their Spleen*.

I don't remember any of theſe *Laughing-Fits* among *Papiſts*. But they were very common among the *French Prophets* in their *Agitations*. Mr. *Aubrey*, in his *Miſcellanies*, (Page 117) relates the ſame Thing of *Oliver Cromwell*. "*Oliver*, ſays he, "had certainly this *Afflatus*. One that "was at the Battle of *Dunbar* told me that "*Oliver* was carried on with a *Divine Im-*"*pulſe*: he did *laugh* ſo exceſſively as if "he had been *drunk*.—The ſame *Fit of*

Laughter

" *Laughter* ſeized him juſt before the Bat-
" tle of *Naſeby*." 'Tis a Queſtion unde-
cided, whether *Oliver* was more of the *Enthuſiaſt*, or the *Hypocrite*: and I preſume the *Fits* are no Proof of a *good Cauſe* either in the *Protector*, or the *Methodiſt*.

I took Notice before how the *Methodiſts* make *Hell tremble, and Satan's Kingdom totter*. No wonder therefore if he *rage horribly*, and ſtir up all poſſible *Oppoſition* to their Progreſs. Hence Mr. *Whitefield* aſſures us, that, " the *Devil* painted him in moſt horrible Colours; and raiſed a Report that he was *mad*; — that when he went *to attack the Devil in his ſtrongeſt Holds*, the *Devil* would not permit the People to give him Audience; — and that *Satan* endeavoured to interrupt his Preaching, by ſending a *Pannic* upon his Audience in the Midſt of his Diſcourſe." 3 Journ. pag. 79. 4 Journ. pag. 30. 5 Journ. pag. 31.

Hence too Mr. *Weſley* ſays, that while he was preaching, " the *Devil* knew his " Kingdom ſhook, and therefore ſtirred " up his Servants, to *ring Bells*, and make " a *Noiſe*. — The *Prince of the Air* made " another Attempt in Defence of his totter-" ing Kingdom; great Numbers of Men " began to ſpeak big, ſwelling Words: — " The *many-headed Beaſt* began to roar " again: — The *Devil's Children* fought " valiantly for their *Maſter*. — One *large* " *Stone* (many of which they threw) went 4 Journ. pag. 37. Pag. 57 Pag. 60 Pag. 82.

4 Journ. p. 69. 3 Journ. pag. 91.

" juſt over my Shoulder. But no one was " hurt in any Degree. For thy *Kingdom* " *ruleth over all.* — One Man took up a " *great Stone*, which he many Times at- " tempted to throw. But that he could " not do."

To paſs over at preſent theſe Intimations of a *miraculous Deliverance*;—we find the *Spirits of Darkneſs* oppoſing themſelves to *Fanatical Popiſh Saints*, and for the *ſame Reaſon*. " The *Devils* confeſſed, that St. *Francis* was the Man in the World whom they moſt feared; the Man *ſent of God* for the *Reformation of Mankind*; for which Reaſon they plagued him to the utmoſt of their Power;—and that ſeveral *Councils* had been ſummoned in *Hell*, to conſider how to deſtroy, or put a Stop to, the *Franciſcans*.—The *Devils* knowing that *Hell* was to be deſtroyed by *him, and his Society*,—perſecuted him a Thouſand Ways, by Terrors, Calumnies, perſonal Combats with him Hand to Hand; once by flinging a *large Piece of a Rock at his Head*, which the *Saint* made ſoft as Wax, by a *Miracle*, that it could not hurt him, *&c.*—Another Time a *noiſy Woman* diſturbed his *Preaching* by beating a *Cymbol*; but St. *Francis* bad the *Devil* take her; and inſtantly he came, and carried her Way."

Martyrol. Franciſc. Jan. 3.

Conform. Fol. 53. 54.

Fol. 140.

Ribaden. pag. 544.

" The *Devils* looked upon the *pious* *Ignatius* as their irreconcilable Enemy, for reſcuing

reſcuing Souls out of their Hands, and made War with all his *Followers.*"—I could add Hundreds of Inſtances of ſuch *Diaboli-cal* Attempts againſt the *Religious Orders* among *Papiſts*, on Account of their *doing ſo much Good in the World.* What *Good* they have done can be no Secret to a *Proteſtant.* But 'tis to be hoped, our *Jeſuitical Me-thodiſts* will fall very ſhort of ſuch *goodly Conſequences.* *Satan* can't poſſibly be their *Enemy*, if they proceed in the *ſame Method.*

§. 8. Another Rub in the *Methodiſt*'s Way, and partly owing to the ſame *evil Spirit*, is their frequent Complaint of *Spi-ritual Deſertions, inward Deadneſſes, Dark-neſſes, Dryneſs, Barrenneſs*, and in general a *deſolate and uncomfortable State.* Their fancied *Illumination, Inſpiration, Preſences, Calls, Directions and Aſſiſtances of God*, &c. Theſe have rendered their *Enthuſiaſm* vio-lent and fiery, made their Breaſt like a *burning Furnace*, with a vehement Rapidity conſuming all before it. But as the *Furnace* can't always be kept up to ſuch an *uncom-mon Heat*; when the *Fewel* fails, and before freſh Recruits are collected; a *Dryneſs and Coldneſs* ſoon ſucceed: all is a Sort of *Caput mortuum* within, a *dead inſipid Lump*, when the *volatile Spirits* are exhauſted.

This State of *Deſolation* they ſometimes barely relate, and ſometimes impute it to the Efficiency of the *Good*, or of the *Evil Spirit*.

1 Dealing, pag. 37. "Comforts, ſays Mr. *Whitefield*, were "ſoon withdrawn, and a horrible Fear- "fulneſs and Dread permitted to over- "whelm my Soul,—attended with inward "Darkneſs; my Soul barren and dry.—

3 Journ. pag. 4, 19, 24, 25, 80. "Sometimes I perceive myſelf deſerted; "on a ſudden deſerted, and ſtruggled like "one in the laſt Agonies,—without any "Life or Power—quite ſhut up.—*Satan* "withſtood me greatly; for on a ſudden I "was deſerted. I thought it was the

4 Journ. pag. 23. "*Devil*'s doing.—Quite ſhut up: my "*Heart and Head* were as dead as a Stone. "---*God* being pleaſed to withdraw him- "ſelf.---For two Days *God* has brought me "low by *Spiritual Deſertions*."

2 Journ. p. 19, 29. *Weſley*. "For three Days I was ſorrow- "ful and very heavy; could not read, "meditate, ſing, pray, or do any Thing.

3 Journ. pag. 60. "---Continued to ſeek it *(Faith)* but with "ſtrange Indifference, Dulneſs, and Cold- "neſs; and unuſually frequent *Relapſes* "into Sin.--Had no Life or Spirit in me.-- "Our *Society* met: but cold, weary, heart- "leſs and dead.----Nothing of brotherly

4 Journ. pag. 34. "*Love* among them; but a harſh, dry, "heavy, ſtupid Spirit; --- looking as if

"one

" one Half of them was afraid of the " other."

" I have found, (ſays Mr. *Seward*) " during theſe *Temptations*, a general " Withdrawing of *God's Spirit*." Journ. pag. 40.

The ſame State of *Dereliction*, *&c.* was the common Lot of their ever *faithful Allies*.

" The *ſeraphic St. Francis* was reduced to ſo great Tribulation by *Satan's Temptations*, and the *Lord*'s withholding his uſual Conſolations, that he thought he was *forſaken by Chriſt*; ---and that for ſeveral Months together.---The *fiery St. Ignatius* often found all the liquid Pleaſures of the inward Man quite dried away. A Woman quite deſerted, and the *Vein of her Spiritual Deliciouſneſſes dried up in her Aridities*, ſo that ſhe could not *pray*, or do any Thing to recover her *Sweetneſſes*, was reſtored by *Ignatius* to her *amorous Motions towards God*.---A *Jeſuit* under Deſolations and Derelictions was reſtored by flying to the *Boſom of Jeſus and Mary*.---*M. of Pazzi* had a long Combat with the *Princes of Darkneſs*; was dry, deſolate, and deſerted. ---St. *Tereſa* for *Two and Twenty Years* had great Aridities;---yet never in all that Time deſired more Comfort.----*Mary of Agreda* was under ſuch a *Spiritual Deſertion*, that *God* for ſome Years did hide himſelf from her, withdrawing the *Regalo's* and Joys of his *Preſence*." Conform. Fol. 53. 253. Bartol. pag. 20. Ibid. pag. 441. Balingh. Aug. 13. Br. Mon. May 25. Ribaden. pag. 799. Life.

The

The *Methodiſts*, who complain ſo often of their *Deſertions*, and other occaſional *Dejections*, and gloomy Apprehenſions, would be very unwilling that we ſhould take Advantage of Mr. *Whitefield*'s Aſſertion, "*Let Men but love Chriſt, and ſpend* 3 Journ. pag. 72. "*their whole Time in his Service, and they* "*will find no dull, melancholy Hours. Want* "*of the Love of God, I take to be the chief* "*Cauſe of Indolence and Vapours.*" Nor need we haſtily recur to the *immediate Efficiency* of a *ſupernatural* Agency, *celeſtial* or *infernal*. The Force of *Diſtemper* and bodily Diſorder will eaſily account for moſt ſuch dark and diſconſolate Thoughts. A diſeaſed *Melancholy* alone will ſuffice, to which many pious and well-meaning People are ſubject. Mr. *Whitefield* himſelf in Effect imputes it to Diſeaſe; "I was de- 3 Journ. p. 24, 25. "ſerted, and then taken very *ill in Body*, "vomited, went to Bed,—quite ſhut up, "my *Indiſpoſition* ſtill continuing. After "this my Spirits revived, Body was "ſtrengthened, and *God* gave me Ut- "terance—." "*Mary of Agreda*, beſides Life. "*Spiritual Deſertions*, and *direful Tempta-* "*tations*, was never free from one painful "Diſtemper or other." The *Deſertion* in both Caſes is connected with the *Diſeaſe*.

But even *this Cauſe* is not wanted: after the *Spirits* have been wound up too high, and put upon extraordinary Efforts, a Weakneſs

Weakneſs and Depreſſion of Courſe ſucceed. And we may look upon *Enthuſiaſm* as a Kind of *Drunkenneſs*, filling and intoxicating the Brain with the heated Fumes of ſpirituous Particles; but no ſooner do the *Inebriation* and Incaleſcence go off, but a *Sinking of the Spirits*, a Coldneſs and Dulneſs, take Place: and the lower is the *Depreſſion* in proportion to the preceding *Elevation*.

And yet theſe very *Deſertions* they can turn to Account; and create a ſtronger Notion among their Followers, that at *other Times*, and in their *high Flights*, they are more immediately *inſpired*, and receive *extraordinary Supplies from* Heaven.

For a clearer and fuller Account of theſe occaſional *Deſertions*, *Ebbings and Flowings*, *Succeſſions of hot and cold Fits*,—I would recommend to the Reader Dr. *Henry More's Diſcourſe of Enthuſiaſm*. Sect. 18.—This *Tract* ſo truly deſcribes the *Nature*, *Cauſes*, *and Kinds of Enthuſiaſm*, that (were not this *Diſtemper* generally attended with the *ſame Symptoms*) one would think it a *Prophecy of our Fanatical Methodiſts*.

§. 9. Of the ſame Nature, as an *Interruption* to their Progreſs, and genuine *Conſequence of Enthuſiaſm*, may be reckoned their great *Inequality and Unſteadineſs* of Temper

Temper and Conduct; their *Ebbings and Flowings* of Sentiments and Actions; their *Joys, Preſumptions, Aſſurances*, &c. contraſted with various *Torments and Scruples of Conſcience, Relapſes, Deſpairings*, &c. Whereby they are loſt and perplexed in endleſs Mazes; and their *Caſtles in the Air* ſhattered to Pieces.

As to Mr. *Whiteſield*,—after his *ſhameful* (I mean *ſhameleſs*) Account of his Struggles between *Nature and Grace*, and his Viciſſitudes of the *Practice of Piety and Senſuality*;—and his preaching with *more or leſs Power*, &c.—I ſee not much of his *doubting Conſcience*. He ſwims ſo ſecurely on the *Bladders of his Vanity*, as to be in little Danger of *ſinking*. Something, however, of this Nature appears in his *Fifth Journal*, pag. 17—19. But Mr. *Weſley*, a Man of deeper Reflection, is much more embarraſſed, and toſſed up and down with *alternate Riſings and Fallings*.

4 Journ. pag. 30. And he has often "taken Occaſion to deſcribe that *wilderneſs State*, that State of *Doubts and Fears*, which ſo many go through *after they have* received Remiſſion of Sins." Two horrible Inſtances of this Caſe he gives, "of Perſons who, after many Years mourning, were filled with Peace and Joy in believing; but ſuddenly ſuch a *Cloud* overwhelmed them, that they could not believe their *Sins were forgiven*

Ibid. p. 63.

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at all, or that there was any ſuch Thing as *Forgiveneſs of Sins*, any *Heaven or Hell*, &c." Whether they ever *returned* to their Faith and Peace we have no Account. — But let us ſee what he ſays of himſelf, and the *Diſtractions* of his own Mind.

— " My Spirit revived; ſo that *from* 1 Journ.
" *this Day* I had no more of that *Fearful-* Pag. 66.
" *neſs and Heavineſs*, which before almoſt
" continually weighed me down." And yet he writes in the very ſame Page, " I
" went to *America* to convert the *Indians*:
" But oh! who ſhall convert *me!* Who,
" what is he, that will deliver me from
" this evil Heart of *Unbelief!* — I think
" verily, if the *Goſpel* be *true*, I am *ſafe*.
" —*I ſhew my Faith by my Works.* — But
" in a *Storm* I think, what if the *Goſpel*
" be not true? — I have learned, that I,
" who went to *America* to convert *others*,
" was never converted *myſelf*. — If it be Pag. 67—
" ſaid, that *I have Faith*; I anſwer, ſo 70.
" have the *Devils*. — Thrown into great
" Perplexities. — I cannot find in myſelf
" the Love of *God*, or of *Chriſt*. Hence
" my Deadneſs and Wanderings in *Pub-*
" *lic Prayer*. Hence it is, that even in
" the *Holy Communion* I have rarely any
" more than a cold Attention. — When I
" hear of the higheſt Inſtances of *God's*
" *Love*, my Heart is ſtill ſenſeleſs and un-
" affected. Yea, at this Moment, I feel 2 Journ.
" no p. 11, 12.

" no more *Love to him*, than to one I had
" never heard of. — Troubled at what
" ſome ſaid,—doubtful of my own State.—

2 Journ. p. 11, 16. " By *Peter Bohler* (a *Moravian*) clear-
" ly convinced of Unbelief;—immediate-
" ly it ſtruck into my Mind, Leave off
" Preaching. — I asked *Bohler*, whether
" he thought I ſhould leave it off, or
" not? He anſwered, by no Means. I
" asked, but *what* can I preach? He ſaid,
" preach *Faith*, *'till* you have it. — My
" Soul ſtarted back: — I asked *P. Bohler*
" again.—

" All the Time I was at *Savannah* I
" was thus *beating the Air*. — I had *wil-*
" *lingly* ſerved Sin: *now* it was *unwil-*
" *lingly*: but ſtill I ſerved it. I *fell, and*
" *roſe, and fell again.* Sometimes I was
" overcome, and in *Heavineſs*; ſometimes
" I overcame, and was in *Joy*. — This
" Struggle between *Nature and Grace con-*
" *tinued above ten Years.*" — At length,
" my Heart was ſtrangely warmed, — had
" an *Aſſurance of Forgiveneſs*. — The *Ene-*
" *my* ſuggeſted, this cannot be Faith, —
" was much *buffeted with Temptations*:
" but cried out, and they fled away.
" They returned again, and again, *&c.*
" I asked Mr. *Telchig*, the *Moravian*,
" what to do? — I have now *conſtant*
" *Peace*: not one uneaſy Thought. And
" I have *Freedom* from *Sin*: not one un-
" holy

" holy Deſire. Yet on *Wedneſday* did I
" *grieve the Spirit of God:* — continued
" in this *Heavineſs* till the next Morning.
" — Again ſtrongly *aſſaulted*,— but after
" I had prayed faintly, the Temptation
" vaniſhed away. — Had ſtill more *Com-*
" *fort and Peace, and Joy*; on which, I
" fear, I began to *preſume*, — was thrown
" into *Perplexity* by a *Letter*, aſſerting,
" that *no Doubting or Fear could conſiſt*
" *with true Faith.* — Begging of *God* to 2 Journ.
" direct me, I opened my Teſtament.— pag. 27.
" My weak Mind could not bear to be
" thus *ſawn aſunder.*" — Once more, " I 3 Journ.
" preached, — but had no Life or Spirit pag. 60.
" in me; and was much in *Doubt*, whe-
" ther *God* would not lay me aſide, and
" ſend other *Labourers into his Harveſt.*
" I came to the *Society* full of this
" Thought."— In another Place he readi- Pag. 78.
ly owns his *frequent Relapſes* into Sin for near *twice ten Years*, &c.

Such is the Caſe of a Perſon, who tells us, that " he carefully conſidered every Step he took: — that he *knows aſſuredly*, that where Reaſon fails, *God will direct our Path by Lot, or other Means*; — one, who was almoſt perpetually dipping into the *Bible* for ſuch Direction; and one of intimate Communication with the *Deity.*" And is it not ſtrange, that ſuch a one ſhould be deſtitute of Means to *reſolve his*

Scruples? Should be ever *at Variance with himſelf*, and find no Place to fix his Foot? But this is the Nature of his *Diſeaſe*; and I could run the *Parallel* through Numbers of *Fanatical Papiſts*; but ſhall be contented with only *two*. And if the *Reader* will pleaſe to recollect what was ſaid before of the *Methodiſts Conflicts with Satan*, their *Spiritual Deſertions*, their *unequal Temper and Unſteadineſs in this Article*; — and alſo take in what will be farther ſaid of their *general Intanglements and Inconſiſtency* in Sentiment and Conduct, *&c.* he will find a pretty *exact Agreement*; and probably conclude the *Methodiſt* to be as *true a Saint* as the *Papiſt*; and like to produce as *uſeful a Society*.

My firſt *Parallel* ſhall be the *glorious Founder of the Jeſuits*, taken from his *Life by Father Bartolus*. "Manifold "were *Ignatius*'s Experiences of Perils; "but none more capital, or more trou- "bleſome, than his *Scruples*. It ſo pleaſed "*God*, that *Satan* ſhould fill and vex his "Mind with *infinite Doubtings*. He ſtood "in Fear of ſome *great Sin* in whatever "he did. The *liquid Joys* too of his in- "ward Man were *dried up*; his Mind "diſturbed and toſſed with *Perplexities*; "rendered unfit for thoſe *divine Draughts*, "which in its ſerene State it had drawn "from *Heaven*. Moreover he was then "more

Bart. Vit. Ignat. pag. 20.

" more grievouſly *anxious*, when he
" thought upon *heavenly Things*. And
" this was his Occupation by Day and
" Night, to *litigate, wrangle, and be per-*
" *plexed with* himſelf; whether this and
" t'other were not *Sins*, and he guilty
" of any. And the more he ſtrove to
" *extricate* himſelf, the more was he *in-*
" *tangled*. — His *Confeſſor* forbad him to
" give Ear to *Scruples*; but what was to be
" reckoned *a Scruple* afforded new Matter
" of a *ſcrupulous Enquiry*: every Thing to
" Minds thus *ill-affected* affording *Scruple*
" and *Doubt*. So that he thought *God*
" *was turned from him*; and, as is uſual
" in theſe Streights, would *eternally de-*
" *ſtroy* him.—Thus did the *Devils* wound
" him, as with ſo many *Arrows*; demo-
" liſhing his *holy Reſt* by *anxious Thoughts*,
" and depriving him of his *calm and ſtill*
" *Confidence in God, and filial Love*. But
" this was their chief Aim, to drive him
" into *Deſpair*, and make him put an End
" to his Life. So that he was ſtrongly
" led to throw himſelf out of the *Win-*
" *dow*. Then he would needs *ſtarve*
" himſelf, till his *Confeſſor* made him re-
" turn to his *uſual Refreſhments*. — And
" now he began to *rejoice* as a *Conqueror*:
" but ſcarce were *two Days* elapſed, when
" a new unforeſeen *Tempeſt aroſe, of Scru-*
" *ples, Diffidence, Sadneſs and Deſpair*,

" not

" not more gentle than the Torments of " the *Damned*. —But in a *little Time* this " *ſecond Tempeſt ceaſed*. The *Heaven of* " *his* Mind became *calm and bright*, and " his *Alacrity* was more *copious* than be- " fore.—*God* gave him theſe *Experiences*, " the *Diſcipline* of which he was to *de-* " *liver to others*. Certainly from theſe ſo " *different and oppoſite Viciſſitudes of Soul*, " the *irriguous and dry*, the *anxious and* " *ſecure*, *the ſad and the chearful*; he be- " came ſo well skilled in thoſe *alternate* " *Motions*, wherewith the *Divine Goodneſs* " *actuates his own*, that when *others* were " to be *inſtructed in them*, they might " transfer the beſt *Example from him-* " *ſelf*."

The *other Parallel* is the *Seraphic Virgin St. Tereſa*; who was not indeed troubled with ſuch a very *ſcrupulous Conſcience* as the former, but was a *Lady* of a very *dubious Character*, of very *unequal and deſultory Conduct*, generally *wavering between the Saint and the Sinner*; — and that according to the Account of *Popiſh Authors*. What follows of her is tranſcribed from her *Life* written by *Ribadeneira*.

Ribaden. Oct. 15. pag. 788.

" At *ſix*, or *ſeven*, Years of Age ſhe " took great Delight in reading the *Lives* " *of the Saints*; which inflamed her with " a Deſire of *Martyrdom*: at *twelve*, her " *Mother*

" *Mother dying*, ſhe choſe *the Virgin*
" *Mary* to be her *Mother*. But the *Devil*
" envying theſe happy Beginnings made
" her *relax* her holy Fervour, by reading
" *Romances*, *vain Companions*, *trimming*
" *her Hair*, *and uſing Perfumes*. But *our*
" *Lord* did not *long* permit theſe Vanities,
" but ordered her into a *Monaſtery*;
" where ſhe began to *reſume her pious*
" *Cuſtoms*; prayed much, deſired the Pray-
" ers of the *Religious*, but did not *wholly*
" deſire to be one herſelf. — Being *twenty*
" Years of Age, ſhe enters into the *Order*
" *of the Carmelites*; but with great Con-
" tradiction of her Soul, Grief, Reſent-
" ment and Pain. As ſoon as ſhe had
" *taken the Habit*, immediately ſhe had
" *great and laſting Joy*, and the *Aridity*
" of her Soul went off. At the End of
" the Year ſhe *made her Profeſſion* with
" Joy and Contentment, but not without
" Difficulty, on account of *rude Aſſaults*
" from the *Devil*. She had not been
" long *in Religion*, before ſhe grew fami-
" liar with Perſons of *dangerous Conver-*
" *ſation*, and *left off her Prayer*: A Year
" after ſhe returns to her *Prayer*, but did
" not leave off her *accuſtomed Converſa-*
" *tion*.—A *Viſion of Chriſt wounded*, and
" *Hell opened*, helped her towards leaving
" off her *bad Converſation*; but *not inſtant-*
" *ly*, nor *entirely*. — But even *before her*

" *full*

" *full Converſion*, ſometimes ſhe would be
" careful of offending *God* for a Month,
" or a Year.— She was thus about *twenty*
" *Years* falling, and riſing again, without
" fully enjoying the Conſolations of *God*.
" — She has a *new Fear*, that her *Sweet-*
" *neſs in Prayer*, and *Suſpenſion* of her
" Soul, were *Illuſions of the Devil*. And
" ſome *Servants of God* judged it was ſo
" indeed, by Reaſon of her *Imperfections*;
" *God's Favours being incompatible with*
" *her Kind of Life*:— and it augmented
" their Suſpicion, that tho' ſhe had been
" *twenty Years* in Prayer, ſhe was never
" ſufficiently *changed*. Some *Jeſuits* how-
" ever aſſure her all was from *God*. After
" this ſhe was in a *Rapt*, wholly *tranſ-*
" *ſported out of herſelf*, and heard a Voice
" from the Bottom of her Soul, *I will*
" *that thou leave the Familiarity with Men,*
" *and converſe with the Angels*. From
" that Time ſhe was *wholly changed in a*
" *Moment*, had many ſublime *Viſions* and
" *Viſits from Chriſt*; but ſtill many ſuſ-
" pected all was from the *Devil*. Things
" were ſaid greatly *prejudicial to her good*
" *Name*; and ſhe went on, — under great
" Oppoſition from *Men and Devils*. —
" *Now* under great *Aridities for twenty-*
" *two Years*, without deſiring Comfort;
" — *then feeling high Guſts and Conſolations*,
" called *Unions*; *amorous*, *ſweet*, *raging*

" *Tor-*

" *Torments of Divine Love*; taken by the " *Hand*, and dandled by St. *Dominic*; — " *dies* by the Force of *Divine Love*, — is " canonized, *&c.*"

Thus ſtands the Account from as *true a Catholic*, and *zealous Jeſuit*, as ever wrote. And what follows has a more *authentic Seal*, atteſted by *Infallibility* in the *Roman Breviary*, *Oct.* 15; and eſpecially in The *Acts of her Canonization* by *Gregory* XV. 'Tis in the *Bullarium Cherubini*, Vol. III. Pag. 306. --- Rom. 1638. And though it may ſeem a *Digreſſion*; it affords, *altogether*, a juſt Notion of a *compleat Popiſh Saint*; and helps on the *Compariſon with Methodiſtical Saintſhip*.

" At the Time *fore-ordained by God*, " he raiſed up a *new Deborah*, the *perpe-* " *tual Virgin Tereſa*, the *Holy and Elect*, " to be *worſhipped and venerated* by *Papal* " *Apoſtolical Authority*:—*God* having pour- " ed out the *Abundance* of his *Spirit* upon " his Handmaid.— When but a *Child*, by " reading the *Acts of the Martyrs*, ſhe " burned with Deſire to go into *Africa*, " and ſhed her Blood for *Chriſt*. *At* " *twenty*, ſhe *eſpouſed* herſelf to *Chriſt*; " and for *twenty-two Years* bore with in- " vincible Patience the moſt grievous *Diſ-* " *eaſes and Temptations*, without any Re- " freſhment of *ſupernal Conſolations*. She " was ſo fully convinced of the Truth of " the *Catholic Church*, and all the *Doc-*

" *trines of Popery*, that ſhe often ſaid, it
" was *not poſſible to have a greater Certi-*
" *titude* of any Thing. *By this Faith*,
" ſhe had ſuch a *clear Sight of Chriſt's*
" *real Preſence in the Euchariſt*, that ſhe
" envied not thoſe who had ſeen him on
" Earth. — She was often in *Ecſtacies*,
" and *ſnatched up* to the Fruition of
" *Heaven* upon *Earth*. *Chriſt* wonder-
" fully filled her with *Viſions and Revela-*
" *tions*; he came and *eſpouſed* her, by a
" *Ring*; and ſaid, *Henceforth I am wholly*
" *yours, and you wholly mine*. — Nothing
" could exceed her *Love of God*; for ſhe
" *died by the intolerable Fire* of it. Nor
" could any Thing exceed her *Love of*
" *Man*.— She ſo ſtrictly obſerved her *Vow*
" *of Obedience*, that as a *remarkable Ex-*
" *ample*, when her *Superiors* ſuſpected her
" *Viſits from Jeſus* to be *diabolical Delu-*
" *ſions*, by their Command ſhe *humbly de-*
" *rided and contemned her Heavenly Spouſe*,
" when he made her a Viſit:—not with-
" out being rewarded for this *profound*
" *Obedience*: and ſhe was wont to ſay,
" *That ſhe might be deceived as to diſcern-*
" *ing a Viſion, or Revelation; but could not*
" *be deceived in obeying her Superiors*.—
" She was ſuch a Lover of *Poverty*, that
" ſhe always choſe the *vileſt Habit*; and
" if at any Time ſhe *wanted Neceſſaries*,
" ſhe would *marvellouſly rejoice, exult,*
" *and give Thanks*.—She excelled *particu-*

" *larly*

" *larly* in the Virtue of *undefiled Chaſtity*;
" preſerving *an Angelical Purity, unſpotted,*
" from Childhood to Death. — Such was
" her *Humility*, that when filled with *the*
" *fat Things of Divine Graces*, ſhe would
" often cry out to *God* to put an End to
" theſe Bleſſings, and not ſo ſoon to for-
" get her *Sins*. She moſt ardently thirſt-
" ed after *Contumelies, Deriſions, and Suf-*
" *ferings*; it being her *Motto, Either to*
" *ſuffer or die*. — She was ſo watered with
" the Showers of *Celeſtial Wiſdom*, that ſhe
" *wrote Books of Myſtic Theology*; and un-
" dertook the *Reformation of Women and*
" *Men*. — She *builds Monaſteries without*
" *Money, or Income*; — works numerous
" *Miracles* by her *Merits and Interceſſions*;
" curing *Fevers, &c. in a Moment*; dies
" with a *Crucifix in her Hand*;—her *Soul*
" *is ſeen flying out of her Mouth, in the*
" *Shape of a little white Dove*, and mount-
" ing up to *Heaven*; — many *Nuns and*
" *Religious* ſaw her in a *high Degree of*
" *Glory above*; as another had ſeen the
" *Lord Chriſt ſitting by her Bed-ſide*, while
" alive. — Her *dead Body* was ſurpriſingly
" *beautiful and odoriferous, by the Odour*
" *of the Ointments wherewith her moſt Holy*
" *Body was perfumed by our Lord*; and
" it remains *odorous and uncorrupt to this*
" *Day*." So glorioufly ends the *Struggle*
between Carnality and Enthuſiaſm.

§. 10. But that the *Saints* may not be left *comfortleſs* under the State either of *Deſertion*, or *Incertitude*; we are to conſider what *Advantages and Benefits* are drawn from them, and their *Confeſſions* of being thus *toſſed*. I took Notice before of their creating by *Deſertions* an Opinion of being *extraordinarily inſpired, and attended by Heaven*, when free from them; and now ſubjoin their own Accounts of receiving ſuch *Spiritual Succours and Advantages*, either *during* their ſevere Trials, or very ſoon *after*. For, as Mr. *Seward* elegantly expreſſeth it, " I was much " humbled and oppreſſed by *the Hidings* " *of my Beloved:* but lo! the Goodneſs " of our *God:* if he ſeems to *withdraw* " *for a Moment*, it is only that his *Re-* " *turn* may be the *ſweeter.*"

Journ. pag. 43.

Mr. *Whitefield* is often declaiming in this Strain. " My Body was *weak*, but " I found a *ſupernatural Strength*,— again " a little oppreſſed with Drowſineſs. --- " *When I am weak, then I am ſtrong.* --- " Deſerted for a *little while*, and much " oppreſſed, eſpecially *before Preaching*; " but Comfort *ſoon after* flows in. --- Had " a Hoarſneſs, and was deſerted before I " went up into the *Pulpit*; but *God* " ſtrengthened me to ſpeak. --- *Taken ill*, " but *God ſtrengthened* me to preach to a " great

3 Journ. pag. 3, 4.

Pag. 57.

" great Congregation. --- I was *very ſick* 3 Journ.
" *and weak*; but ſuch *Power was given* pag. 112.
" *me* from above, that—. At firſt getting 5 Journ.
" up I was *weak and dry*; but *God re-* pag. 35.
" *newed my Strength.*

" We have not had ſuch a continued 3 Journ.
" *Preſence of God*, as ſince I was *threatened* p. 35, 55,
" *to be excommunicated.* —I never am ſo 82.
" much *aſſiſted*, as when Perſons endeavour
" to *blacken* me; Numbers of *Hearers* in-
" creaſe by *Oppoſition.*—Ever ſince I was 4 Journ.
" *abuſed at Baſingſtoke* I have had great pag. 31.
" *Communications with God.*—The more I
" am *contemned*, the more *God delights to*
" *honour me.*" Again, on the other Side,
" I obſerve theſe *inward Trials always fol-* 5 Journ.
" *low inward Communications.* For theſe p. 15, 16,
" two Days I have been much *aſſiſted.* 17, 18.
" Leſt I ſhould be *puffed-up*, and to pre-
" pare me for *greater Degrees of Light*,
" *God* has ſent me *a Thorn in the Fleſh.*—
" God *took off my Chariot-Wheels*, I drove
" exceeding *heavily*, but this latter Part of
" the Week he has *reſtored* me the *Light*
" *of his Countenance.*—Had a *ſweet Sacra-*
" *ment and Love-Feaſt*, felt unſpeakable
" *Comfort and Warmth*; but at Night a
" Senſe of my Sins *weighed me down again.*
" —Was much *tempted:* a Mercy this from
" *God*, to prepare me for future *Bleſſings.*
" — Much *ſtrengthened and aſſiſted*; an
" ample *Recompence* for the *Trials* of laſt
" Week.

" Week.—Deſerted; which I always look " upon as a *certain Preparative* for ſome " approaching *Mercy*."

As to theſe *Viciſſitudes of Weakneſs and Strength, &c.* 'tis *common and natural* for *Clergymen*, when out of Order, to be ſomething low at the Beginning of a *Sermon*; but to get Strength and Spirits as they go on, and mend by Exerciſe and Action. I have found it ſo myſelf, and ſo have a Hundred others.—The Change and Emotions in Mr. *Whiteſield*, after being *threatened* and *abuſed*, may only ſhew that his *Spirit was provoked, and Paſſions raiſed.*—When the Spirits have *mounted* by Tranſports of Joy, we know they will naturally *ſink*.—And whenever Providence *removes* any of our Troubles and Sorrows, we hope we are not *inſenſible, or unthankful.* But in all theſe Caſes, we leave to the *Methodiſts* the *Preſumption* of bragging of *ſupernatural Strength*, and a Sort of *miraculous* Atteſtation to their *peculiar Miſſion*, and *favoured Perſons*;—after the *Model* of their old *Aſſociates*.

Ribaden. pag. 293.

" St. *Catherine* being *tempted by Satan* with foul Images and impure Dreams; *our Lord* afterwards ſhewed himſelf to her. To whom ſhe moſt lovingly complained, *Where were you*, O deareſt Spouſe, *that you did ſo abandon me?* She was a long Time afflicted with theſe abſurd and impure Images;—and by the *Devil's Inſtigation* a wicked

wicked Woman gave out, that St. *Catherine was a fond and light Woman.* But her Heavenly Spouſe ſoon came, and brought her a *victorious Crown*, —— and the *falſe Accuſer* was compelled to acquit the *Saint*, and beg Pardon for the *Slander*, having ſeen a *Viſion* of her in *Brightneſs and Majeſty*. — The *Devil* ſtill found Means of troubling her anew; but *Chriſt* always comes in to *deliver and recreate her*.—On which Account, as the *Pope* himſelf aſſures us, ſhe would ſay, *When I am weak, then am I ſtrong*."—"The Devil raiſed terrible Storms and Oppoſitions againſt *Ignatius*; but his *Inſtitution* took deeper Root by theſe *Contradictions*:—and when he was moſt *weary and ſickly*, then did he appear moſt *courageous and ſtrong*; and the Force of *God* did more clearly manifeſt itſelf."—"Father *Laynez a Jeſuit*, being to preach on the *Immaculate Conception*, was forced to mount the Pulpit, though very ill of a *Fever*; but the *Virgin Mary ſo aſſiſted* him, that he came down ſtronger than he went up."—"St. *Francis*'s Life was nothing elſe but a *Chain of Temptations and Conſolations*, one Link *black*, the next *white*."

Bullar. vol. 1. pag. 291.

Ribaden. pag. 532.

Spinell. Virg. Deip. pag. 524.

Conform.

§. 11. Were not the Taſk too *tedious*, one might trace out this *Inequality and Unſteadineſs*, merely from their *own Writings*, in Reſpect of their whole Conduct, in *Sentiment and Practice*. I ſhall inſtance in ſome Particulars, as briefly as I can.

"Sometimes

" Sometimes they desire, love, and pray for Disgrace, Hatred, all Manner of *ill Usage*; complain of *civil Treatment* and kind Reception from their Friends; can't be *Christians*, unless they are *generally*, and almost *universally hated*, &c. At other Times boasting of, and thanking God for, their Presents, Entertainments, Benevolence, Bank-Bills, and comfortable Receptions; and uncommon Affections towards them: —that the Number of their Enemies is inconsiderable, but their Friends cannot be numbered. Not without feeling and bitter Complaints of *ill Usage*."

Sometimes " they foresee *Success* in Preaching *because* they meet with so much *Opposition*: The *Devil and his Agents* are enraged, and endeavour to obstruct them; *therefore* they hope, and know, that *God* has Work to do in this Place, *&c.* Again at *other Times*, they depend upon *Success*, *because* they have *little or no Opposition*: and *nothing* confirms them more in their Opinion, that *God is working a great Work upon Earth*, than finding Persons of *all Denominations* struggling for them.—God has much People in this Place."

One of them must take a *Wild-Goose-Chace* to hunt for *Christ* in *Germany* among the *Moravians*, and is going to the *Country of the Christians*. Returns, and is convinced, that one need not travel thither

for

for *Chriſtianity*.—He repreſents them in *general* in the *blackeſt Colours*,—dares in *no wiſe join* with them;—becauſe their *Scheme* is in *every Point* refined *immeaſurably*-beyond the plain *Goſpel*. Darkneſs, and Cloſeneſs, and Guile, in *almoſt all* their Words and Behaviour; teaching for Doctrines the Commandments of Men; Dealers in *Sophiſtry*; and of all Men living the *wiſeſt in their Generation*;—*by no Means* zealous of good Works; utterly deſpiſing and trampling upon *Self-denial*; zealouſly cautioning us againſt the natural Love of one another; and having in Truth well-nigh deſtroyed Brotherly Love from among us;—holding many deteſtable and pernicious Opinions. *&c.*" And yet, not only doth Mr. *Whitefield* "*admire their great Simplicity*;" but Mr. *Weſley* himſelf declares that "in the main, they are ſome of the beſt People in the World, only wrong in a few Points.—They love God, and love one another, and excel in Sweetneſs of Behaviour:—trample under the Luſt of the Fleſh, the Luſt of the Eye, and the Pride of Life. His Love and Eſteem of them increaſes more and more: he even *marvels* how he can *abſtain from joining them*. His own *Diſciples* among the *Methodiſts* go over to them in Crowds. But ſtill *Methodiſm* is the ſtrongeſt Barrier againſt the *Moravian* Doctrines and Prin-

3 Journ. pag. 79.

ciples." The *Moravians* juſtly charge him with this *Inconſiſtency* of Behaviour: and we may ſafely defy him, with all his *Subtleties and Diſtinctions*, to clear himſelf.

How commonly do we find our *Methodiſts* full-ſwelled with Vanity and Pride, Boaſtings, Haughtineſs and Arrogance? In a little Time they feel a *Compunction*; the Bladder is pricked, ſhrinks and ſhrivels; and they fall into the moſt lowly and abject State of *Vileneſs and Nothingneſs*.

Books are publiſhed, (as *The Character of a Methodiſt*, &c.) wherein thoſe of this *Sect* are deſcribed as having all the *Virtues and Graces* that can adorn or exalt the *Chriſtian Profeſſion*; as the mildeſt and meekeſt, the moſt humble, loving, charitable, and innocent Creatures upon Earth. And on the contrary, read but their own Accounts in their Journals; and you find them waſpiſh and peeviſh, cenſuring and condemning all the World *except themſelves*; and among *themſelves*, Jealouſies, Envyings, Diviſions, Quarrels, perpetual Broils, Confuſions, and mutual Condemnations; with various other Irregularities and Vices.—And ſuch is the Caſe with the *Religious Orders* in the *Romiſh Communion*: each of them is the *beſt*, fulleſt of *Saints*, and moſt adapted to promote *God*'s Glory: all are *hateful and hating one another*: and all firmly united in the *Spirit of Enthuſiaſm*,

and

and carrying on the *Fanatical Fopperies and Errors of Popery*; to the inſupportable Injury of *Chriſtendom*.

They ſet out upon the Footing of *uncommon Sanctity*, and carrying the Duties of Religion to the *higheſt Pitch*. But nevertheleſs are fond of publiſhing their *Faults*, and declaring themſelves the *Greateſt of Sinners*. Which muſt beget in *their Believers* an exalted Notion of their *Humility*. —Juſt like *Mary of Pazzi*; "who, tho' the *Nuns* were fully ſatisfied of her *Perfections*, loved to tell her *Weakneſſes and Faults*, to ſhew her *Humility*." —Or St. *Francis*, "who delighted in blazing abroad his *Faults*, and calling himſelf the *greateſt Sinner* in the World; whereby his *Brethren* ſtood amazed at his *marvellous Humility*."

Life. §. 46.

Bonavent. cap. 6.

Sometimes they will vapour and hector, and their *Courage* is ſo *ſharp-whetted*, that in expreſs Words, they proclaim "an offenſive War againſt *Satan*; and fear neither *Men* nor *Devils*: are ready to leap into a *burning Furnace*, or *Den of Lions*; and go to *Abyſſinia* or *China*; are ſo far from *fearing Death*, that they *wiſh* for it. But the Keenneſs of the *Edge is ſoon blunted*. They are every Moment afraid of meeting the *Devil*; are full of dreadful Apprehenſions of *Deſigns againſt their Lives*, and that the *Clergy intend to murther them*.—In

Weſley, 1 Journ. pag. 67.

Time of *Danger*, they have *ſo little Faith* as to be *afraid*. Let Death look me in the Face, and my Spirit is troubled. In a Calm ſtout enough; but in a Storm returns a *Fearfulneſs*. Oh! who will deliver me from this Fear of Death!"

Wesley. 4 Journ. P. 67-69.

One Day, "Their *Preachments* are ſo *powerful* as to be *Irreſiſtible*, — *a Hammer that breaks the Rock in Pieces*, — a mighty Wind cauſing a prodigious Shock;— they fancy they can ſhake the Earth out of its Place.--- *God* ſends them to preach, and it is their bounden Duty." The *next Day* perhaps, "they preach with great *Reluctance*, have no Power, Life, or Spirit. — They propoſe ſhaking *themſelves out of their Places*, intend to *leave off*, and fear that *God has dropt* them. *Ch. Weſley* intended to preach *no more*, and actually left off; for which his Enemies jeered him, as becoming *ſtill*. *But he re-aſſumed* his Office; according to his *Brother's Prophecy*, that he ſhould rouſe himſelf like *Sampſon*, and be avenged on his Enemies."

Agreeable to this are their *alternate Fits of Loquacity and Silence: Dumb*, till the *Ceremony* is over of *opening their Mouths*.

Whitef. 1 Deal. P. 66-69.

"I was *reſtrained by God* from Writing "and Preaching. I mentioned my Caſe "to a *Clergyman*. He ſaid, I was an "*Enthuſiaſt*.—At laſt this Paſſage of *Scripture* was preſſed much upon my Heart,

"*We*

" *We aſſayed to go to* Bythinia, *but the* " *Spirit ſuffered us not.* — And I found a " Quotation out of *Ezekiel*, that *young* " *Prophet, Thou ſhalt be dumb; but when* " *I ſpeak unto thee, then ſhalt thou ſpeak.* " This made me quite *eaſy*. — The next " Morning, *Speak out Paul*, came with " great Power to my Soul. Immediate- " ly *God* ſpake to me by his *Spirit*, and I " was *no longer dumb.*"

Thus, you ſee, he is *quite eaſy*, ſtands clear of *Enthuſiaſm*; and no doubt too of *Preſumption*, in comparing himſelf with *Prophets and Apoſtles*. — " Again *with-* " *held* from Writing,—at length *reſtored*,— " to *write freely*." 'Tis one Comfort, that his *talkative Fits* have been much the *commoneſt*, and the *longeſt*. — Mr. *Weſley* alſo is ſometimes " utterly unwilling to ſpeak, quite averſe from ſpeaking;" and then perplexed with the Doubt, " Is it a *Prohibition* from the *Good Spirit?* Or a Temptation from *Nature*, and the *Evil one?*"

5 Journ. p. 17, 18.

1 Journ. P. 63—4.

'Tis a general Thing to ſee them *carried up to Heaven*, by Guſts and Tranſports of *Divine Joy*; — and immediately down *again to the Deep*, almoſt ſwallowed up with *Darkneſs and Sorrow*. And I could bring Troops of eminent *Popiſh Saints* to bear them Company, beſides thoſe before mentioned.

A large

A large Share of theſe *Viciſſitudes of Ebbings and Flowings* no doubt proceeds from the very *Nature of Enthuſiaſm*, which can never be at *Reſt*; but is *diverſe* in *different* Perſons, and *inconſtant* in the *ſame* Perſon; ſubject to numberleſs *Variations*, according to the *Kind* and *Degree* of that Diſorder of *Body*, or Paſſion of the *Mind*, which creates the *Enthuſiaſm*, and which is ſo frequently cauſed by *Indiſcretion*, and increaſed by *Indulgence*. The *Behaviour changes*, in proportion as the *Humours*, the *Melancholy*, the *Phlegmatic*, the *Choleric*, the *Sanguine*, are more or leſs *predominant*. And therefore the Caſe may be thought rather to deſerve *Compaſſion* than *Blame*.

§. 12. But the *Methodiſts* muſt excuſe me, if the ſame *Allowance* is not made, where *Art* and *Cunning*, and *Sophiſtry* manifeſtly appear; when, hard preſſed by *Argument and Objections*, they run themſelves into Inconſiſtency and *Self-contradiction*, merely *to ſerve a preſent Turn*; and occaſionally either *defend*, or *give up*, ſome of their *Favourite Notions*, and *Principal Points*.

'Tis a Matter of no great Moment, if Mr. *Weſley* at one Time declares for a *diſintereſted Love of God*; and in arguing againſt

againſt the *Moravians* declares, that " there is no one Caution *in all the Bible* againſt *Selfiſh Love of God.*" 4 Journ. P. 108.

But 'tis a conſiderable Offence to charge another *wrongfully*, and *contradict himſelf*, about the *Doctrine of Aſſurances.* " I " went to the *Reverend Mr. Bedford*, to " tell him of the *Injury* he had done " both to *God* and his *Brother*, by Preach- " ing and Printing that *very weak Sermon* " *on Aſſurance*, which is an *Ignoratio* " *Elenchi* (an Ignorance of the Point in " Queſtion) from Beginning to End. See- " ing the *Aſſurance* WE *preach* is of *quite* " *another Kind* from that *he* writes againſt. " *We* ſpeak of an Aſſurance of our *Preſent* " *Pardon*; not (as *he* does) of our *Final* " *Perſeverance.*" Mr. *Weſley* might have conſidered, that when they talk in general of *Aſſurance of Pardon and Salvation*, the World will be apt to underſtand the Words in their *uſual and obvious* Meaning, as extending to our *Eternal State*; and indeed that *Preſent Pardon and Salvation* are of ſmall Moment, if we are *finally to periſh.* — But after all, how ſtands the *Fact?* Mr. *Whitefield*, in *expreſs Words*, prays for " an *Aſſurance of Eternal Sal-* 3 Journ. Pag. 9. *vation*, as one of the *Privileges* of *Chriſt's* 5 Journ. pag. 69. *Followers.*" And I have a more *Unexceptionable Evidence*, even Mr. *Weſley* himſelf; who in his *Sermon on Free Grace* allows

§. 13, 14, 15. allows and teaches, that "*many, very many*, have that *Witneſs of the Spirit*, that *Aſſurance of Faith*, which excludes all *Doubt and Fear* concerning their *Future Perſeverance*; that a full Aſſurance of Faith doth not *neceſſarily imply* a *Full Aſſurance of our Future Perſeverance*; but he owns, and aſſerts, that Aſſurance of the *future* is *ſometimes joined* to that of *preſent Pardon*; and that *ſome* have *both* the one, and the other. One, who long continued in Sin, received a full, clear Senſe of *God's* pardoning Love, with *Power to ſin no more.*" And now what becomes of his *Charge againſt Mr. Bedford?* And is it not mere *Evaſion* to ſay afterwards, "This is not *properly* an Aſſurance of what is *Future?*"

3 Journ. Pag. 42.

With what pertinacious Confidence have *Impulſes*, Impreſſions, Feelings, Tranſports of ſenſible Joy, &c. been advanced into *Divine Calls*, Commiſſions, Directions, and certain Rules of Conduct; Proofs of Sins forgiven, *Juſtification*, and Salvation enſured? How have they been *convinced by inward Feeling, the moſt Infallible of all Proofs?* And yet they have been compelled by *Argument* to bring this down to a Sort of *inward Conſciouſneſs*, which no Body denies: To tell their Societies, "that they were not to judge of the *Spirit* whereby any one ſpoke, by their own *inward Feelings*;

Weſley. 3 Journ. P. 60, 61.

ings;—nor by *Dreams, Viſions, or Revelations*, ſuppoſed to be made to their Souls; — being *all of a doubtful, diſputable Nature*: might come from *God*, and might *not*." — To complain of " a *Spirit of Enthuſiaſm* breaking out among themſelves; *many* charging their own *Imaginations* on the *Will of God*, and that *not written*, but *impreſſed on their Hearts*.— If theſe *Impreſſions* be received as the *Rule of Action*, inſtead of the *Written Word*, I know nothing ſo *wicked and abſurd* but we may fall into, and that *without Remedy*." Theſe are Mr. *Weſley*'s Words, who likewiſe accuſeth the *Moravians*, " of ſubſtituting " an uncertain, precarious, *inward Motion*, " in the Place of the plain *written Word*." 4 Journ. P. 108-9.

And thus *Impreſſions, Feelings*, &c. are ſometimes *ſure Guides* and *infallible Proofs*: ſometimes again, not only *uncertain, precarious and Enthuſiaſtic*; but unavoidably productive of the *utmoſt Wickedneſs and Abſurdity*. And what muſt their *Followers* do, among whom theſe Things have been ſo much inculcated, who have been taught to *depend* upon them?

" Mr. *Hammond*, (another of their " *Teachers*) after he had at large pleaded " for *feeling the Holy Spirit*, yet owned " at laſt, That ſome People are filled " with a great deal of *Joy*, and experience " ſudden *Flaſhes of Comfort*, which they

" *take* to be from the *Spirit of God.* But " how frequently do they deceive themſelves? Thoſe warm *Emotions* of the " Mind often proceed from the State and " *Diſpoſition of the Body*, — the Temperature of the *Blood* and *Animal Spirits.* — " *Young Converts* are very apt to aſcribe " to the *Operation of the Holy Ghoſt* what " is owing to the *Mechaniſm of the Body.* " —The *Haſty, the Careleſs and Unguarded* " are in *moſt Danger* of being carried " away with *falſe Joys*, and *imaginary* " *Tranſports.*" See *Church*'s *Farther Remarks*, Page 128, 129.

You ſee here how the Force of *Truth* will ſometimes break out, among other *Eruptions of theſe Fanatical Heads*; and extort a *Confeſſion* of the very Things, of which their *Adverſaries* have accuſed them, (*viz.*) impoſing mere *Imagination and Diſtemper* upon the World for the *Sacred Dictates of the Holy Ghoſt.* They tell you, " The *Haſty, the Careleſs and Unguarded are moſt in Danger* of doing it." Who then among them can be ſafe? For who, but Perſons of ſuch a Character, or a *worſe*, can ever be of *their Sect?*

§. 13. Among ſo much *Saying and Unſaying*, would you believe likewiſe that *Inſpiration*, and the *Extraordinary Calls and Guidances of the Holy Ghoſt*, ſhould be

given

given up? And the *Corner-ſtone of their Spiritual Pretences* be removed by their own Hands? This, however, ſeems to be the Caſe. We have Mr. *Whitefield*'s *Confeſſion* in the following Words. "As to an *Extraordinary Call*, I claim none, otherwiſe than the *Apoſtle's* Injunction, "*As we have Opportunity, let us do Good unto all Men.*" What he hath *claimed* was fully ſhewn before: what he *gives back* appears now. "I know too much of the Devices of *Satan*, and the deſperate Wickedneſs and Deceitfulneſs of my *own Heart*, not to be ſenſible, that I am a Man of like Paſſions with others; and conſequently may have *ſometimes* miſtaken Nature for Grace, Imagination for Revelation, and the Fire of my own Temper for the pure and ſacred Flame of holy Zeal, which cometh from *God's* Altar." Sufficient Acknowledgment this, that he has *ſometimes* been miſtaken as to his *high Pretenſions*; that he can't be *ſure*, *when* he *is* miſtaken, and when *not*; nor conſequently be ſure that he is not *always* miſtaken. And what an *ignorant and blind Guide* has he been to his *Followers?* But farther,

7 Journ.

Letter to Biſhop of London, P. 14.

In his laſt *Performance* he has clearly and expreſsly *given up the Point*. "—*Wild-Fire* has been mixed with my Zeal; "and I find I have *frequently* wrote and

Remarks, Pag. 35.

" ſpoke too much in my *own Spirit*, " when I *thought* I was writing and " ſpeaking entirely by the Aſſiſtance of " the *Spirit of God*.—I have likewiſe too " much made *Impreſſions*, without the " written Word, my Rule of Acting.—" Here you ſee Mr. *Whitefield*'s direct Confeſſion of his being a *Deceiver*; of having drawn away People by Variety of *Untruths*, and in Caſes of the *laſt Concern*. And will they ſtill *adhere* to him? Or is he to be *believed* in any Thing? But more of this in the *Preface*.

Anſwer to Church, p. 38, 39.

Mr. *Weſley's Conceſſions* on this Head are not indeed ſo *clear and expreſs*, but rather *ambiguous and evaſive*, without confeſſing or denying. Being charged with *Enthuſiaſm*, he ſays, " You are to *prove* (what " I conceive you have not done *yet*) that " *my* Conduct is ſuch, as is only to be " juſtified by the Suppoſition of an *Ex-* " *traordinary Divine Aſſiſtance*.—I claim " no other *Direction of God's*, but what " is common to all *Believers*.—No other- " wiſe *inſpired* than *you* are, if you *love* " *God*.—I never ſaid, that *what I do* is to " be accounted the *Work of God*." Being charged with alledging a *miraculous* Interpoſition of Providence in his Favour, he replies, " Let it paſs then as a *Trifle* not " worth relating."

Pag. 42.

I am

I am far from thinking that in theſe dubious Expreſſions he deſigns to *give up* any of his *high Claims*. And 'tis eaſy to ſee what *Shiftings and Reſerves* may be ready at Hand either Way, as Occaſion ſhall require: what *different* Conſtructions may be put upon the Words, among his own *Society*, and when engaged in *Controverſy*. But reſerving *miraculous Gifts* for their more proper Place, I ſhall leave him to ſhake Hands with his Friend St. *Ignatius*; who, after ſome *Ramblings* up and down under the Colour of *Inſpiration*, was cloſely *queſtioned by Authority at Salamanca*, "Whether he was really inſpired by the Holy Ghoſt, or not?" Some Writers ſay, that he did then own himſelf *not Inſpired*. The *Jeſuits* will not allow ſo much; but that he would give no other Anſwer than this, "We have talked enough of it." [*See Dr.* Geddes, *of the* Orders, *&c. P.* 102—3.]

This *Deſultory* Conduct puts one in Mind of the Man in *Martial*, who would often ſurreptitiouſly intrude himſelf into the *Seats in the Theatre* belonging to the Order of Knighthood to which he had no Right; and was as often ferreted out by the *Beadle*, and taught to *ſtand* among the Populace. At length he cunningly gets a Sort of *Half-Seat* at the End of a Bench; where he boaſts

boaſts to the *Knights* that he *ſat*; and pretends to the *Beadle* that he *ſtood*.

Lib. v. Ep. 14.

Subſellioque ſemifultus extremo,
Et malè receptus altero genu, jactat
Equiti ſedere, Lectioque ſe ſtare.

§. 14. To the *Moravian and Methodiſtical Inſtitution* belong alſo, either as *conſtituent Parts*, or *genuine Conſequences*,—*Scepticiſm*, and *Infidelity*; *Doubts* and *Denials* of the Truth of *Revelation*, and ſometimes *Atheiſm* itſelf. This, together with their Declarations of having no *Senſe of God, or Religion*, will appear from their own *Narratives*.

Weſley, 3 Journ. pag. 11.

" Put upon conſidering *my own State*;—
" I cannot find in myſelf the *Love of God*,
" *or of Chriſt*. Hence my Deadneſs and
" Wandering in *Public Prayer*. Hence
" even in the *Holy Communion* I have *rarely*
" any more than a *cold Attention*. Hence
" when I hear of the *higheſt Inſtances of*
" *God's Love*, my Heart is ſtill ſenſeleſs
" and unaffected. Yea, at this Moment,
" I feel *no more Love to him than to one I*
" *had never heard of*." Obſerve, *Reader*, by the Way, this is *the Man* who charges *our Religion* as no better than " the

Farther Appeal, pag. 82.

" *Turkiſh Pilgrimages to Mecca*, or the
" *Popiſh Worſhip of our Lady at Loretto*.
" What elſe, adds he, can be ſaid even
" o

" of *Prayer (Public or Private)* in the " *Manner* wherein you *generally* perform " it? As a Thing of Courſe, *running round* " *and round, in the ſame dull Track,* with- " out either the *Knowledge, or the Love of* " *God*; without one *Heavenly Temper.*"— But what Sort of *Heavenly Temper is his?* How can he *poſſibly*, conſiſtently with *Charity*, call this our *general* Performance? How *poſſibly*, without being *Omniſcient*, affirm that we pray *without one Heavenly Temper?* Or know any Thing at all of our *Private Devotions?* How *monſtrous* is all this from the Man, who owns that he *himſelf* even in the *Holy Communion* has *rarely* no more than a cold Attention, — in the *Higheſt Inſtances* no Senſe of *God's Love?* Let his *own Exclamation* be the *Anſwer*, " Oh! what *Mockery of God* is " this!"

To proceed. Upon the People's *ill Uſage* (or *ſuppoſed* ill Uſage) of Mr. *Weſley* at *Georgia*, and their ſpeaking all Manner of Evil *falſely* (as he ſays) againſt him; and trampling under Foot the Word, after having been very attentive to it;—what an Emotion in him is hereby raiſed? " I " do hereby bear witneſs againſt myſelf— " that I *could ſcarce refrain from giving* " *the Lie to Experience, and Reaſon, and* " *Scripture all together.*—When Holy Men " have told me, *I had no Faith*, I have " *often*

1 Journ. pag. 14.

3 Journ. pag. 12

" *often* doubted, whether I had or no.—In
" a Storm I think, what if the *Goſpel be*
" *not true? a Dream, a cunningly deviſed*
" *Fable?* &c."

And to ſhew that *this*, or *worſe*, is no uncommon Caſe among *this Species of Religioniſts*; one of the *Teachers* among the

2 Journ. pag. 60—. *Moravians* ſays of himſelf, " Sin no longer
" reigned over me. But ſoon after I fell
" into grievous *Temptations.*——Then it
" came into my Mind, I take all this Pains
" to ſerve *God.* What if there be *no God?*
" How do I know there is? And on this
" I muſed more and more, 'till I *ſaid in*
" *my Heart*, There is no God. Every
" Day for a full Year, from Morning to
" Night, I groaned under this *Unbelief.*—
" I then ſaid to myſelf, *I will, and do*
" *ſuppoſe there is a God.* Immediately I
" felt a ſtrange *Sweetneſs* in my Soul;
" which laſted for *ſix Weeks.* I then fell
" into *Doubts of another Kind.* I believed
" in *God*, but not in *Chriſt.* For *above*
" *four Years* I found no *Reſt*, by Reaſon
" of *this Unbelief.* 'Till one Day—."

Ibid. pag. 65. Soon after *another Moravian* owns, " See-
" ing the great *Diverſity of Sects*, I began
" to doubt whether *any Religion* was true?
" For Half a Year theſe Doubts perplexed
" me greatly; and I was juſt upon the
" Point of *caſting off all Religion.*"

" Mr.

" Mr. *Seward* too had ſuch wicked *Suggeſtions*, that he *could not pray* for his Friends:—tempted to *worſhip Stocks and Stones*; *any Thing but God*:—ſometimes to think he had *ſome Faith*, at other Times *none*." And this was long after his *Converſion*. Journ. P. 32, 40, 57.

Doubts ſomething like theſe ſo horribly got Poſſeſſion of St. *Ignatius* (whoſe *Example* is ſo often followed by our *Methodiſts*) that " they ſucked up all the Juice of his Piety;—his *Prayer* was dry and barren; his *Contemplations* had no *Savourineſs*; to *ſpeak*, or *hear*, *any Thing of God*, was a loathſome and odious Thing."—We read in the *Life of M. of Pazzi*, " that ſhe uſed to approach the *Holy Table* with *Diſguſts* and Diſſatisfactions;" in the *Life of St. Veronica*, " that a *Holy Nun* died in horrible *Convulſions and Diſtortions*, becauſe at that Time *the Devil* was urging her to *deny Jeſus Chriſt*. She *appeared* after her Death to ſome of the *Holy Siſters*, aſſuring them of this Fact, adding, that ſhe was now *happy*." Orlandin. Lib. 1. N°. 25. Bartol. pag. 22. N°. 35.

Nor need we at all wonder at ſuch *wicked and unbelieving* Thoughts ariſing in the Minds of ſuch *fluctuating and inconſiſtent* Perſons. 'Tis but a genuine and uſual Effect of *Enthuſiaſm*. *Cool Reaſon and plain Scripture* are laid aſide: Variety of wild Fancies and Opinions croud in,

and diſtract the Head; *Impreſſions* and *Feelings* require to be liſtened to, and made a *Rule*. Men, who in Imagination are *ſent of God*, and about *his grand Work*, are in Times of *Danger and Diſtreſs* particularly alarmed: Things not going to their Mind, and *Heaven* ſeeming to fail them, preſently ſtart up Doubts and Diſtruſts of the *Being*, or *Providence* of *God*, who *maintains not his own Cauſe*. So that the moſt *impious Suggeſtions* will in their Turn get uppermoſt, and *remain* uppermoſt too, and even make the *ſtronger* and *more laſting Lodgment*, as 'tis the very *Nature of Enthuſiaſm* to be *head-ſtrong and poſitive*. Our *Methodiſts* may reckon theſe Aſſaults of *Infidelity* for a Part of the *Throws of Regeneration*, and all to be done away by *ſettled Belief*, and *Aſſurances of Salvation*. But they will certainly be apt to *return*, according to the Variation and Succeſſion of their *Fancies*, *Humours*, *Diſeaſes and Paſſions*. The *Methodiſts* ſometimes tell us, that *Satan* is very buſy in driving them
Pag. 22. to *Extremes*. *Bartolus* ſays, "That the *Devil* ſent his *Life-Guards*, *the Affections of the black Bile* (i. e. *melancholy Enthuſiaſm*) to impel St. *Ignatius* upon Meaſures *contrary to the Love of God*, &c." Many *learned Writers* have ſhewn, that as *Enthuſiaſtic and Superſtitious* Perſons are, in many Caſes, prone to *Atheiſm*:

ſo

ſo *Atheiſm* often partakes of *Enthuſiaſm and Superſtition*; — and that, like *Ice and Water*, they beget one another. Dr. *H. More*'s firſt *Section* againſt *Enthuſiaſm* ſhews "the great Affinity and Correſpondency betwixt *Enthuſiaſm and Atheiſm*; which though they ſeem extremely *oppoſite*, yet in many Things very nearly *agree*; and are commonly entertained *ſucceſſively in the ſame Breaſt*. For that Temper which diſpoſes a Man to liſten to the magiſterial Dictates of an *overbearing Fancy*,—very eaſily gives Harbour to this *miſchievous Gueſt*; — and will as confidently repreſent to their *Fancy*, that there is *No God*, as ever it was repreſented that there *is one*."— "*Si non ſtatim relevantur*, ſaith *Merſennus*, *dubitant an ſit Deus*: if they be not relieved forthwith, they queſtion whether there be *any God*; becauſe they have not, as they think, their *Deſerts*." Burton of Melanch.

§. 15. All that *oppoſe* them, however, are like to have *their* Deſerts; if we may depend upon the Denunciations of that *Uncharitable Spirit*; the next Thing I ſhall conſider as *connected with Methodiſm*; and as no ſmall *Objection and Obſtacle* to their Progreſs in *other* People's Opinion, whatever it may be in their *own*.

Read Mr. *Weſley*'s *Character of a Methodiſt*. "And the *Love of God* has pu- §. 10, 15.

rified his Heart from every unkind Temper and malign Affection; from all revengeful Paſſions, Envy, Malice and Wrath. —He cannot utter an *unkind Word of any one.*" But read his *Controverſial Writings* with his Oppoſers, and all theſe fine Profeſſions are vaniſhed, and contradicted; and that in ſome of his *lateſt Performances.*

4 Journ. p. 75. One of the *Weſleys*, when his Doctrine was contradicted, ſays, "While I in the "mean time was *as a deaf Man that* "*heard not*, neither anſwered a Word."

Farther Appeal, pag. 116, 117. The *other* ſays, "We have behaved with "all *Meekneſs* and *Tenderneſs* towards all "Men,—eſpecially with our *Brethren the* "*Clergy.* — When a *Clergyman* had vehe-"mently accuſed me (of doing the con-"trary) *I kept my Mouth as it were with* "*a Bridle*, and committed my Cauſe to "a higher Hand." A perfect Copy of St. *Francis*, "who being inſulted and a-buſed, *paſſed through them all as a deaf Man.*"

Bonavent. Cap. 2.

As a Proof however that Mr. *Weſley can ſpeak*, and in *bitter Words too*, in the *Fulneſs of his Heart*, he brings himſelf to *Confeſſion.* "By the moſt *infallible* of "Proofs, *Inward Feeling*, I am convinced "of *Unbelief*, — of *Pride*, — of groſs *Irre-*"*collection*,—of Levity and Luxuriancy of "Spirit, — by ſpeaking Words not tend-"ing to edify; but *moſt, by my Manner of*

1 Journ. pag. 64.

"*ſpeaking*

" *ſpeaking of my Enemies.*" Such *Confeſſions* might be conſidered as the Effect of *tender Conſciences*, frequently apt to *overcharge* themſelves; if their *Writings* did not ſufficiently prove the Charge. For, not to *repeat* their *Calumnies* againſt their *Brethren*; — nor to *foreſtall* their *Rancours among themſelves*; — nor to regard Mr. *Whitefield*'s Rant, that " all *Morality* ſet up in Oppoſition to *his*, *ſhall ſink*, *with its Profeſſors*, *into Hell*, &c."— Let any one but look into the latter Part of Mr. *Weſley*'s *Farther Appeal*, and he will find enough of *uncharitable and damnatory Clauſes*; diſpatching all Mankind to Hell (as far as lies in human Power) who are *not Methodiſts*. — Not thoſe *in general*, as they would pretend, who are void of a due Love to *God and Man*, who believe not in *Chriſt*, and keep not his *Commandments*, and promote not *Repentance and Reformation*: But all who ſubmit not to their *ſpecial Diſpenſation of Methodiſm*. " They are *inſpired*, *taught of God*, *ſent by God*, upon *God's Errand*, to make a Tender of his *laſt Offers*, his *laſt Call to a guilty Land*. The *Apparatus of Providence* in employing the two *Weſleys* is *ſurprizing*; they can't deviſe what Manner of Men would be more *unexceptionable on all Accounts*.—All their *Oppoſers* are labouring heartily in the *Cauſe of Hell*. Thoſe who

who would hinder People from *joining* them, or would bring them *back*, are *moſt inexcuſable*; they are *Blaſphemers*, openly fight againſt *God*, fight under the *Devil's Banner*, are *taking Part with the Devil againſt God.*— Some *Honourable Oppoſers*, whom they deſire to be excuſed from *naming*, are *worſe* than the Scum of *Cornwall*, the Rabble of *Bilſon and Darleſton*, the wild Beaſts of *Waiſal*, and the Turnkeys of *Newgate*.

Thoſe who have *went out from them*, and left them, are ſaid to *return to their Vomit again*, are called *Apoſtates*, twofold more the *Children of Hell* than before. — Thoſe who can *even doubt* of *Methodiſm* being *God's Work*, or of their Divine *Miſſion*, are *inexcuſably infatuated.*"

This ſurely, beſides high *Preſumption*, and *Self-ſufficiency*, is *Uncharitableneſs* with a Vengeance. But ſuch always is the Effect of *Infallibility:* The *Popiſh* ſuch, the *Moravian* ſuch, and the *Methodiſtical* ſuch. And yet, notwithſtanding their dealing out *Hell-fire* with ſuch a liberal Hand, I am not in the leaſt *diſcouraged* from giving them what *Oppoſition* I can. Thoſe that *herd* not with them may be *as good as they will* without it; and ſuch as have left them, have not done it, I know, without *juſt Reaſon*. Mr. *Weſley* ſeems aware of this, when he ſays, That " they who were

Weſley 4 Journ. pag. 107, 108.

were with us, but went out from us, will aſſert Things that may cauſe your Ears to *tingle.*" That ſuch Things are among them, I make no doubt: and if this doth not appear *already*, it *may* before I have done.

§. 16. Of the ſame *Uncharitable and Preſumptuous Nature* is their *Application of Divine Judgments*, and accounting diverſe *Misfortunes and Afflictions*, which befall *private* Perſons, or the *Nation*, as ſo many *extraordinary Puniſhments*, and *penal Prodigies*, for their Oppoſition to *themſelves*, or their *Cauſe*. *They* are the *Favourites*, for whom all is done.

Whether Mr. *Whiteſield* has often taken upon him this Direction of God's Judgments, I don't recollect: But Mr. *Weſley* will fully make amends. The former indeed, hearing of one *Great Oppoſer's* being given over, and the Death of another, immediately cries out, "That they are going to give an *Account* of their *hard Speeches and Writings* againſt the *Methodiſts*." But the latter more peremptorily and plainly: "Mr. *Molther* [once his *Spiritual Guide and Confeſſor*, but afterwards *quarrelling* with him] "was *taken ill* this Day. I "believe it was the *Hand of God upon* "*him*.—I was informed of an *awful Pro-*"*vidence*. A Wretch curſing and blaſ-

Whiteſ. 3 Journ. p. 31, 33.

Weſley 4 Journ. pag. 34.

"pheming,

Weſley. 4 Journ. p. 59, 60. "pheming, and labouring with all his "Might to *hinder the Word of God*; and "threatening to do it again. But *God* "*laid his Hand* upon him, and on *Sunday* "he was *buried*." Some of his *Judgments* attended with *Miracles* I reſerve for their proper Place: and ſhall only mention a *remarkable* Inſtance of God's ſending *Judgments on the Land*, in *proportion* to the *Oppoſition* made to the *Methodiſts*. This was at the Time of the *late Wars, and Rebellion*. Farther Appeal, p. 238-9. "I cannot but believe, "it is *chiefly* on *this Account* (oppoſing "the *Methodiſts*) that *God* hath now a "*Controverſy with our Land*. — You can-"not *poſſibly* help obſerving, that when-"ever there has been any Thing like a "*Public Attempt* to ſuppreſs this *new* "*Sect, another, and another Public Trou-*"*ble aroſe*. This has been *repeated ſo* "*often*, that 'tis *ſurprizing* any Man of "Senſe can avoid taking Notice of it. — "What remains but the Fulfilling of that "*dreadful Word* — ?"

Bold and confident as he is, I can't imagine how it was *poſſible* any one ſhould obſerve what *never was*, *i. e.* any *Public Attempt to ſuppreſs the Methodiſts*. And 'tis *ſurprizing any Man of Senſe can avoid taking Notice* of ſuch *rank Enthuſiaſm*, and *groundleſs Application of Judgments*. Suppoſe one ſhould *ask* him, What *Pub-*

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lic Attempt there was, or *any Thing like it*, to *raiſe up* or *favour the Methodiſts*, before the Nation was *bleſſed, and relieved by the Battle of Culloden?* What tolerable *Anſwer* could he make? This is the Way of them. All *Heaven* muſt be intereſted and paſſionately concerned to ſupport their *wild Freaks*, to gratify their *ſour Humours*, and bring forth its *Artillery* at their Beck. The *Fly*, ſitting upon the *Chariot-wheel*, cries out, *What a Duſt do I raiſe?* And if a *Fly-flapper* be held up to blow it off, it muſt *ſhake Nations.*

But to return to the *Compariſon.* This *Uncharitable and Preſumptuous Sin* of denouncing *Damnation*, and applying *Judgments*, has been the *general Method and Mark of Enthuſiaſts*, eſpecially the *cruel ones of the Papacy.* Their *Damning* all out of the Pale of their own *Communion* is a known Truth. And *Bellarmin's Four-teenth Mark of the True Church* is, "The *unhappy Death*, or *End* of thoſe who oppoſe it." Where he does not forget that *impudent Lie* concerning *Calvin*, that he *died calling upon the Devil, curſing and blaſpheming.* It were eaſy to produce *Legions of Popiſh Saints* packing away their *Enemies* to *Hell*, and ſeeing *Viſions* of them there in *Torment*; and none of their *Oppoſers* ever *proſpered.* In the Book of *Conformities* we have "a Liſt of thoſe, upon

De Not. Eccleſ. cap. 17.

Fol. 131.

upon whom the *Judgments of God, and Malediction of Chriſt, fell for oppugnating St. Francis, and his Order,* and turning *Apoſtates* from it. Of *four Preachers,* who declaimed intemperately againſt the *Society,* one fell down dead in going up into the *Pulpit,* another was killed by a Fall from his *Mule,* a third died a *miſerable Death,* and the fourth *begged Pardon on his Knees.* — *Two Prebendaries,* and *ſome Biſhops,* underwent *God's Judgments* for perſecuting them, whoſe *Names* (ſays the *Author*) I *conceal,* becauſe they are lately
Fol. 273. dead." "St. *Francis* likewiſe foretold the *Vengeance* that was coming upon ſome *Soldiers,* who diſturbed his *Preaching,* — and upon the *Prebendary Gedeon* for *re-*
Pag. 435, *turning to his Vomit.*" — In the *Franciſcan*
436, 636. *Martyrology* we have a full *Detail* of *Deaths temporal and eternal,* with other *Judgments,* inflicted on the *Holy Itinerant Order of the Mendicants*; particularly of a *Biſhop in England,* who *publiſhed* ſeveral Things againſt them, ſummoned a *Conventicle of his Brethren* to conſult how to *eradicate* them, and ſoon after was *ſnatched away by Death.*" And as to *National Judgments,* 'tis every where the ſame: with Reſpect to the *Church of England* in
Ann. 740. particular, the great *Baronius* remarks, "That ſhe was over-run with *Hereſies*

and

and Schiſms, as ſoon as ſhe ceaſed to pay *the Pope* his Tribute of *Peter-pence*."

Deſiring the *Reader* to keep theſe *Applications of Judgments* in Mind, 'till we come to conſider *miraculous Judgments*,

§. 17. I paſs to the *Methodiſts* audacious Cuſtom of ſummoning their Opponents to the *Bar of Judgment*; and place it to the ſame Account of an *Uncharitable Preſumption*. "Where (ſhocking as it muſt appear to all *diſcerning Readers*) Mr. *Whitefield* ſeems ſure, that every Thing will be determined in his *own Favour*, and that Judgment ſhall paſs *againſt* all thoſe he is pleaſed to condemn." [See *the Trial of Mr.* Whitefield's *Spirit*, Pag. 19—]

But, enter the Man himſelf. "If thou 2 Dealing.
"thinkeſt, that either I have not *told* Pag. 27.
"*Truth*, or wrote out of a vain-glorious
"*View*, *Jeſus* ſhall decide the Queſtion.
"At *his Tribunal* ſhall we meet, and
"there thou ſhalt know what is in my
"Heart.—*Then ſhall my Innocence be made* 3 Journ.
"*clear as the Light*." But as to thoſe Pag. 27.
who *oppoſe him*, "I here cite them to an- Pag. 74.
"ſwer it to our common *Maſter*.— I ſhall 4 Journ.
"riſe up againſt you at the *Great Day*, P. 27, 29.
"and be a *ſwift Witneſs* againſt you.—
"At his *dreadful Tribunal* I will meet
"you; and then you ſhall ſee.—There, there

Indwell. p. 11, 12. "will I meet you. There *Jeſus Chriſt* "ſhall determine, who are the *Falſe Pro-* "*phets*, the *Wolves in Sheep's Cloathing*." Mr. *Weſley* likewiſe muſt act his Part.

4 Journ. pag. 31. 3 Journ. pag. 75. "I cite Alderman *Beacher* to anſwer — at "the *Judgment-Seat of Chriſt*. — I cite "you all before the Judge of all the "Earth."

Here you have the *true Spirit of an Enthuſiaſt*, fluſhed with a *modeſt* Aſſurance of his own *Salvation*, and the *charitable* Proſpect of the *Damnation* of others.

Martyr. Franciſc. p. 29, 30. We have an Inſtance of this Kind of *Summons* in one *Walter Bruges*, a *Franciſcan*; who being either *depoſed*, or *ſuſpended*, by Pope *Clement* V. wrote a *formal Citation of his Holineſs* to appear at the *Tribunal of Chriſt* preciſely on ſuch a Day; and on his Death-Bed ordered himſelf to be *buried* with this *Citation in his Hand*. And behold a *Miracle!* The *Citation* could by no Force be pulled out of his Hand.— The *Pope died* on the Day prefixed.

§. 18. And may I not be allowed to mention, as ſome *Objection to Methodiſm*, and *Stumbling-Block* in its Way, their Violation and Contempt of *Order and Authority*; their *Uſurpation* of the *Powers*, wherewith their *Superiors* are legally inveſted, and ſetting up an *Independency*? They ſet out originally with *Decency and Order*

Order; asked Leave for the *Pulpit*; had it and might have kept it ſtill, had not their *Reproachings of the Lender*, their *Enthuſiaſtic and dangerous Peculiarities*, *&c.* made it neceſſary to *refuſe* it. Hence they are reſolved to be *revenged*; and holding forth in *unlicenſed Places*, and without a *Licenſe* themſelves, ſay, " they can't die in Peace, without bearing Teſtimony againſt the *Unchriſtian* Principles and Practices of thoſe *Prieſts of Baal*, the *Generality* of our *Clergy*." " This, ſays " Mr. *Whitefield*, puts me in Mind of " the *Children of Iſrael* firſt intreating " *Leave* of *Og*, *Sihon*, *&c.* to go quietly " through their Land; but *fighting their* " *Way through*, when Leave was denied. " Like them, by the Strength of my *Di-* " *vine Leader*, I ſhall be *more than Con-* " *queror* over all the *Canaanites* and *carnal* " *Teachers*." — Greatly ſaid, and in the true Spirit of *Martial Enthuſiaſm*; in Conformity to the true Spirit of *Contumacy and Contradiction*, when he declares, " The " more I am bid to hold my Peace, the " more earneſtly will I lift up my Voice " like a *Trumpet*."

3 Journ. Pag. 79.

Ibid. Pag. 22.

Ask Mr. *Weſley*, by what *Authority* he preaches, he replies, " By the *Authority of Jeſus Chriſt*, committed to me by the *Archbiſhop of Canterbury*, *Take thou Authority to preach the* Goſpel." And ſo far

3 Journ. Pag. 52.

far all is well. But put him in Mind of the *Limitation* in the following Words, " in the Congregation where thou ſhalt be *lawfully* appointed thereto," away flies the *Archbiſhop's Commiſſion*, and you ſoon have him burſting out into an *Enthuſiaſtic Rant*. " I look upon *All the World as* " *my Pariſh*:—This is the Work which " I *know God* has called me to."—[See *Conduct of the Methodiſts*, Pag. 11, 12.] And what ſignifies a *limited Commiſſion* to the brave Mr. *Whitefield*, " when *God* ſhews him it is his *Duty*, *not to fix in any particular Place?*" What ſignifies any *Subordination*, when he can aſſume the Dignity of a *Primate*; " If a *Biſhop* " commit a Fault, I will tell him of " it?"

Ibid. Pag. 56.

5 Journ. pag. 37.

Hence they commence a *new and independent Government*; appointing *Bands* and *Societies*, with *Superintendants*, *Exhorters*, *Moderators*, and *Viſitors*.

Weſley. 4 Journ. p. 75.

Hence they take upon them, I do not ſay to *ordain*, but to *appoint*, and *give Authority* to, Perſons, who (in their own Words) are *neither Biſhops*, *Prieſts*, *or Deacons*, to preach the Word: *Common Mechanics*, *Women and Boys*, are actually employed in *this Miniſtry of Public Preaching*, without any *human Qualifications*. Mr. *Weſley* ſays, that " We cannot but own, " that *God gave Wiſdom* from above to " theſe

Farther Appeal, p. 108.

" theſe *unlearned and ignorant Men*; ſo " that the *Work of the Lord* proſpered in " their Hands." But it requires no *extraordinary Gift of diſcerning the Spirits* to ſee, how eaſily ſuch Perſons, by Means of *proper Diſcipline*, learning the *Cant of the Party*, a tolerable good *Aſſurance*, and *Fluency* of Words,—may ſet up for *Circumforaneous Holders-forth*; and (what in Fact is true) make no Scruple of making their Boaſt of being *Inſpired*; thereby collecting a *Maintenance*, and chouſing the Ignorant of their *Money*.

Hence, laſtly, upon Occaſion they can pronounce the Sentence of *Excommunication*, and with an *Authority* equal to the *Papal*: " I *John Weſley*, by the Conſent " and Approbation of the *Band-Society in* " *Kingſwood*, do declare the Perſons above-" mentioned to be *no longer Members* " *thereof*." 4 Journ. Pag. 73.

I might here take Notice of the *irregular and unjuſtifiable* Behaviour of ſome of their *Followers* at the *Holy Communion*. I ſpeak from *perſonal Knowledge*, and can produce other *Evidence*, that ſometimes, a little before the delivering of the *Elements*, three or four together will take it in their Heads to *go away*: — that ſometimes, while the Sentences of the *Offertory* were reading, they have *called out* to the *Miniſter*, whoſe *Duty* it was to carry about the

the *Baſon*, (though they were at Liberty to *give*, or *not give*) *reproaching* him for asking *Alms of them*: — that ſometimes, when the *Miniſter* has delivered the *Bread* into their Hands, inſtead of *eating* it, they would ſlip it into their *Pockets*. This was *often* the Caſe, unleſs they were well *watched*. Whether they taſted the *Wine*, or no, I can't ſay.

Theſe, I preſume, are Perſons, who (after the *Example* of their *Teacher*) "can't find in themſelves the *Love of God*, *or of Chriſt*; that rarely even in the *Holy Communion* have any more than a *cold Attention*; or, like *M. of Pazzi*, come to the *Lord's Table with Diſguſts and Diſſatisfactions*."

4 Journ. pag. 43. From ſeveral of theſe Particulars we ſhould be juſtified in turning Mr. *Weſley*'s own Expreſſion upon the *Methodiſts*: "This is to affect, *not Freedom*, but *Independency*." And yet, notwithſtanding ſuch *Misbehaviour*, they bitterly complain of the *Clergy* and *Univerſities*, for oppoſing their *Proceedings*; and are ſurprized that every Man in his Senſes don't, without the leaſt Heſitation, *join* them.

Let us now ſee whether they have not *Precedents*, according to Cuſtom, among their *old Friends*.

Pope

Pope *Gregory* relates in his *Dialogues*, Lib. 1. cap. 4. "That St. *Equitius* being reprehended for running about every where, and preaching *without Orders*, or a *Licenſe*, proved his *Licenſe* from a *Viſion of an Angel*, putting a *Lancet* into his Mouth, and ſaying, *Behold, I have put my Words into thy Mouth; go forth and preach*" From that Time he could not hold his *Peace*.—St. *Francis* Conform. Fol. 139, 294. at firſt was ſo modeſt, and ſubmiſſive to *Authority*, that he was reſolved himſelf, and enjoined his *Brethren*, never to *preach* without Leave of the *Dioceſan*, and *Miniſter of the Pariſh*. They denying him, his *Brethren* adviſed him to get a *Faculty* from the *Pope*, for the *Salvation of Souls*. But the *Saint* told them, "he intended to *convert the whole World*; which would be effected by their *Sanctity*, *Humility* and *Obedience*." But this humble Poſture of Mind did not laſt long: "For he Ibid. called a *Chapter*, and appointed *Preachers* Fol. 147, 149. *for every Province*; and ſent them out to their reſpective Places, giving them a *Licenſe*, whether *Clerics or Laymen*, whoever of them had the *Spirit of God*, and Gift of *Preaching*. — And afterwards he enlarged their *Commiſſion*, appointing them to preach in *India*, and through the *whole World*. For it was *revealed* to him from the *Lord*, that *every Corner of the Earth* was to hear the *Sound* of their *Preaching*."

Bonavent. Leg. Fr. cap. 3. At length, however, " he thought proper to apply to the *Pope*, who *confirmed his Order*, and commanded *little Crowns* to be made for his *Lay-Brethren*, that they might *freely preach the Word of God.* — It had indeed been likewiſe *revealed* to him, that the *poiſonous Iniquity of the Clergy* ſhould oppoſe, and endeavour to trample upon, his *Order*. Accordingly he was vilified both by *Seculars* and *Prelates*; who diſregarding St. *Francis*'s *Monitions*, drew away his *Followers*: — but *how*, and *why*, will appear in the End."

Conform. Fol. 17. 53, 175.

Nor could the *Devil* be idle, where his *Kingdom* was at Stake; " but raiſed up *turbulent Spirits* in the *Univerſities*, to oppoſe the *Holy Orders of St. Dominic and St. Francis*, and to *write Books againſt them*."

Ribaden. pag. 472.

The *pious Founder of the Jeſuits* met with the like Harraſſings; and particularly at the *Univerſity of Paris*, could ſcarce eſcape a *Whipping in the Public Hall.* — Several *Biſhops* publiſhed *Edicts*, forbidding either *him*, or *his*, to preach in their *Dioceſe*; and the *ſtinking black Cloud* of the *Sorbone* burſt upon them.—And as few can bear a *Cenſor of their Manners*, the Minds of the *Clergy* were alienated from the *Society*, as *intruding* itſelf into *their Functions*, and of their own Will contriving to erect a *Seminary*, *ungrateful* and *prejudicial* to the

the *Miniſtry*, and intercepting *their Honours and Profits*.

But *Ignatius and Company*, by the *ſpecial Favour and Direction of Heaven*, were too *cunning* for them; and by profeſſing themſelves entirely at the *Pope*'s *Devotion*, and his *Standard-Bearers againſt Heretics*, they gained their *Ends*; and obtained of *Gregory* XIII. that *Golden Bull*, allowing the *Religious* among them, who were *Prieſts*, to hear *Confeſſions*, and even thoſe *not in Orders* to *preach* wherever they pleaſed. Attend, while the *Bull* is ſpeaking. " In Virtue of the *Privilege* granted " to *your Society* by *Paul* III. that who- " ever of you is *fit*, and *deputed* by the " *Rector* of the *Society*, may publickly " *preach the Word of God*; and thoſe, " who are *Prieſts*, may hear the *Confeſ-* " *ſions* of the Faithful of *both Sexes*; from " which Time your *Religious*, who were " *fit* to preach, though *not initiated into* " *Holy Orders*, have preached *here*, *and* " *there*, *and every where*: Yet, becauſe " an *impertinent Doubt* has aroſe, whe- " ther the *Privilege of Preaching* compre- " hends thoſe who are *not Ordained*; " *We*, in order to remove this Scruple, " by the *Authority of theſe Preſents*, de- " clare and decree, That every one of " you, though not promoted to Holy " *Orders*, both *had* Power, and *have* Power, " in

Bullar. Vol. II. p. 361-2.

" in Virtue of that *Privilege*, to exerciſe
" the Office of a *Preacher*: Strictly *in-*
" *hibiting* all and ſingular *Ordinaries*, and
" all others inveſted with any Kind of
" *Power*, not to dare to *hinder* or *moleſt*
" any one of you, upon any Pretence.
" With a *Non obſtante* to all *Apoſtolical*
" *Conſtitutions and Ordinations*, decreed by
" *General*, or *Provincial Councils*."

You may perhaps endeavour to clear the *Jeſuits* of *Uſurpation*, as acting by *Papal Authority*. The *Methodiſt-Teachers* will put in the ſame *Plea*; each of them being, the *lawleſs One*, a *Pope to himſelf*.

Having mentioned the *Irregularities* of ſome *Methodiſts* at the *Communion*; I muſt in *Juſtice* own, that the *moſt Part* of them behaved very *ſeriouſly and devoutly*. *Some* indeed carrying Matters to an *Extreme*, and into a Sort of *Ecſtacy*; ſo as to be quite inſenſible of the *Miniſter*'s Tender of the *Bread and Wine*, 'till ſpoken to, or pulled by the *Sleeve*. Which I find to be no uncommon Thing among the *Popiſh Enthuſiaſts*. And we have *authentic Teſtimony* concerning St. *Alcantara*, that he not only was in ſuch *Ardour of Spirit* himſelf, but induced others to be in a *Rapture and Ecſtacy at the Sacrament*. As to the *Irreverence* of *pocketing* the Bread, inſtead of eating it; — we read in their Books of *Dæmonology*, and particularly

Br. Rom. Oct. 25.

cularly in the *Malleus Maleficarum*, "'tis to be remarked, that *Witches*, or *Sorceresses*, when they *Communicate* have this *Cuſtom*, if they can do it without being *obſerved*, to *hide the Body of the Lord under their Tongue*, inſtead of *ſwallowing* it; with a wicked Purpoſe, and to reſerve the *Hoſt for wicked Uſes*." But I *drop the Compariſon* any farther than as to the *irreverent Fact*; and aſſure the *Methodiſts*, that I would by no Means ſo much as *inſinuate a Suſpicion* of their being *Witches*, or *Sorcerers*; or employing the Bread to *bad Uſes*. Tom. I. pag. 125.

Under this Head may not improperly be conſidered their undutiful Behaviour to the *Civil Powers*, and even flying in the Face of the *Higheſt Authority in the Nation*. One of Mr. *Weſley*'s *Hearers* was, it ſeems, *preſſed for a Soldier*: Upon which Mr. *Weſley* breaks out into this hideous Outcry; "Ye Learned in the "Law, What becomes of *Magna Charta*, "and of *Engliſh Liberty and Property?* "Are not theſe *meer Sounds*, while, *on* "*any Pretence*, there is ſuch a Thing as "a Preſs-Gang ſuffered in the Land?" The *Legiſlature*, as the *Exigencies of the Government have required*, has, at ſeveral Times, made *Acts* for *preſſing* Men into his *Majeſty*'s Service. But no Matter for that; touch but a *Methodiſt*, and immediately 3 Journ. pag. 68.

diately Liberty and Property, the *Church and State*, the *Nation*, *All* may periſh, rather than a Soldier be preſſed. He will not allow it, *on any Pretence*. *He*, the ſame Perſon, who had before bound himſelf with that *repeated* Reſolution, *not to ſpeak a Tittle of worldly Things*, is now bawling for *Liberty and Property*.

2 Journ. Pag. 10

§. 19. Paſs we on to another *Conſequence*, indeed *natural Tendency*, of *Methodiſm*, and an *Impediment* in its Courſe; — their mutual *Jealouſies* and *Envyings*, their manifold *Diviſions*, fierce and rancorous *Quarrels*, and *Accuſations* of one another of *heinous Crimes*. I ſay a *natural Tendency*; becauſe *Vanity*, *Confidence*, a *hot-headed* and *intolerating Spirit*, always enter into the *Compoſition of Enthuſiaſm*, and create the above-mentioned *bitter Effects*: — beſides ſuch Numbers of *Apoſtates*, as they term it, *from them*.

Obſerve but the *early* Days of *Methodiſm*. The *Teachers* are ſcarce *fledged*, but out they fly through the *Air of Popularity*; each pluming himſelf upon the Number of *ſtaring Admirers* at his *fine Feathers*, and *high Flights*.

Hence mutual *Emulation*, *Envy*, and *Grudging*. Mr. *Whitefield*, " I was not " without *Oppoſition from Friends*, who " were jealous over me with a *Godly* " *Jealouſy*.

2 Dealing, Pag. 25.

" *Jealouſy.* For I carried high Sail; " Thouſands and ten Thouſands came to " hear."

Excellent *Godly* Jealouſy indeed! To *oppoſe God's Special Work, becauſe* Mr. *Whitefield* got ſo much Glory; to enter the Liſt in the Conteſt of Vanity, and *preach for a Hat and Feather.* " Perceived ſomething a little bordering on *Envy* to my Brother *H——.*" 3 Journ. pag. 6.

Mr. *Weſley* too " in his old Room at *Oxford* ſits muſing, and reflecting, How many *that came after me were preferred before me:*" — and then he religiouſly opens his *Teſtament*, by Way of *Lot*, to find the *Reaſon.*—Nor is it long e're this *lovely loving Pair* come to *Daggers drawing.* Mr. *Weſley* having heard much of Mr. *Whitefield's* unkind Behaviour, ſays, he told me, " *He and I* preached two " *different Goſpels*; that he would not *join* " me, or give me the *right Hand of Fel-* " *lowſhip*; but would publickly *preach* " *againſt me and my Brother.*" — They actually write and publiſh againſt each other; " Mr. *Weſley* charges *Whitefield* with *Imprudence*, for publiſhing at all, as putting Weapons into *their* Hands who loved *neither* of them; — with publiſhing a *mere Burleſque*;— for making an open, and probably, an irreparable Breach between them, by a *treacherous Wound*, 4 Journ. pag. 14. Ibid. p. 77, 78.

and

and bewraying of Secrets." Hence 'tis well known they *divided*, and formed *ſeparate Parties.* Mr. *Weſley*, in his *Sermon on Free Grace*, " is indiſpenſably obliged to *oppoſe* the other, for the *horrible Blaſphemies of his horrible Doctrine.*" — " I " went to my Friend (that was!) Mr. " *Stonehouſe at Iſlington*; but found in him " all the *Deceiveableneſs of Unrighteouſneſs.* " —Mr. *C*—— told me plainly, he could " not agree with me, becauſe I did not " preach the *Truth.*"

Præf. and p. 22--6.

4 Journ. p. 35, 59.

Pag. 63

And here, for Fear I ſhould again be accuſed " of laying aſide the *New Teſtament*, when writing my *Pamphlet*," I ſhall put them in Mind of the *Apoſtle*'s Direction, *Let us not be deſirous of Vain-glory, provoking one another, envying one another.* Gal. v. 26.

Whitef. Remarks, pag. 15.

Again, let us ſee ſome of the rancorous Contentions between Mr. *Weſley* and the *Moravians*, whom he deſcribes as ſome of the worſt of Men, both in *Principle and Practice*; and yet (ſuch is his *Motley-Mixture of Antipathy and Sympathy* with Regard to them) he deſires an Union with them above all Things under Heaven.

What *Scurrility* of Language do the *Moravians* throw out againſt Mr. *Weſley*? " The *Foundation* on which *he* ſtands is as different from the *true*, as the right Hand from the left; and they have no

3 Journ. pag. 14.

Hope

Hope for him in this State. They are *aſhamed of his Company:* — They charge him with putting *Darkneſs for Light*, and *Light for Darkneſs*; preaching *falſe Doctrine:* — They have *often* heard both *him*, and his *Brother*, *preach Popery:* — They are both *Falſe Prophets:* — Inſtructing poor Souls in ſuch *Errors*, that they will be *damned* at laſt: — having *Eyes full of Adultery*, and leading unſtable Souls in the Way of *Damnation:* — They are, like *Satan*, making *War with the Saints:* — Mr. *Weſley* is a *Child of the Devil*, the *Servant of Corruption*, *for whom the Miſt of Darkneſs is reſerved for ever.*" 4 Journ. p. 40, 49, 50, 71, 73, 92, 102.

And how does Mr. *Weſley* turn their *own Artillery* upon them?—" Their Doctrine is a *New Goſpel*, occaſioning grievous Confuſions: — *Their* Way differs as much from the *Bible Way*, as *Light from Darkneſs:* — *Other Doctrine* than what we have received: —— They are tenacious of their moſt *Eſſentially-erroneous Doctrines*; ſo much *Guile* in their Words, that we can ſcarce tell what they *really* hold, and what *not:* — Their *Diſcipline* is as widely different from Mr. *Weſley*'s, as the *Heavens are from the Earth:* — Their *Church infallible*, — *no true Church* on Earth but *theirs*, and no *true Chriſtians out of it*; they require implicit *Faith and Obedience.*" 4 Journ. p. 35, 68, 82, 107, 108, 114.

Prone as theſe Gentlemen are to Wrath, they will give Leave, I hope, to ask a *Queſtion*, or two. Is this *Methodiſm*?—

Tantæne animis Cæleſtibus iræ?

And reign ſuch Mortal Feuds in Heav'nly Minds?

What are we to think of theſe *Charges* of *Whitefield*, *Weſley*, and the *Moravians*, againſt one another? Some Perſons, from a candid Opinion of their *Veracity*, might be inclined to *believe them all.* But I am rather diſpoſed to inquire, Are theſe Things ſo? Are they *true?* Or are they not true? If *not true*, they are grievous *Calumniators.* If *true*, they are deteſtable *Sectariſts.* Whether *true*, or *falſe*, the Allegation ſtands good of their *Envy*, fierce and rancorous *Quarrels*, and mutual, heinous *Accuſations.*

All is in *Conformity* to the Conduct of the ſeveral *Religious Orders* of the *Papacy*; envying, hating one another, beſpattering one another, furiouſly contending which is the *beſt*; I mean which is the *worſt*: —but unanimouſly *agreed in Fanaticiſm and Impoſture.*

And how ſtands the Matter among their *Diſciples?* Why, *one Party* ſticks to *Whitefield*, whoſe *another Goſpel* is better than *Weſley's another Goſpel*; a *ſecond* Party ſticks to *Weſley* for juſt as good a Reaſon.

—Some

—Some are ſo loſt to *Grace*, that they *renounce both* of them, leaving *Methodiſm totally* in the Lurch. — Others in great Numbers fall away to the *Moravians*; and into *dangerous and wicked* Tenets. In general, they are *all* together by the Ears, embroiled and broken with *Unchriſtian Quarrels and Confuſions.*

Mr. *Whitefield* ſadly laments "the *Diviſions* that aroſe amongſt *God's People*; — how *many*, who continued amongſt them for a while, *in Time of Temptation fall away*:——how thoſe, who would have plucked out their *Eyes*, and given them to *him*, become his *Enemies*:—how *two young Men* in particular, once *Leaders* of the *Religious Society*, are ſince *fallen back*: and our *Brethren*, who have fallen into *Errors*, have *left* us voluntarily." 3 Journ. p. 23. p. 91.

The impetuous Mr. *Seward* complains of the impetuous Mr. *Wathen*; "who being too *eager* in teaching others, and *reproved* for it, was influenced by *Satan* of a ſudden to *caſt away his Confidence*, as if all the *Work of God* in his Soul had been a *Deluſion*. — And Mr. *B.* a Follower of Mr. *Whitefield*, was ſadly fallen away, and oppoſed him; and many were offended." Journ. p. 54. p. 17.

Mr. *Weſley* runs more in this Strain: his *Fourth Journal* being moſtly taken up in enumerating their *Wrath*, *Diſſentions*, *and Apoſtacies*. — "At *Oxford*, *but a few*, 3 Journ. p. 84, 85.

" who had not *forſaken* them; — *many*, in
" whom the *Seed had withered away*: —
4 Journ. " Out of twenty-five or thirty only two
P. 91. " left, *not one* continued to attend daily
" *Prayers*; the few *once united* now *torn*
" *aſunder, and ſcattered abroad.* —— At
" *London*, The *poor* Brethren at *Fetter-*
P. 34, 36. " *lane* in great *Confuſion*; —the *Plague was*
P. 8. " *ſpread* to the *little Society.* — *Many* were
" induced to *deny the Gift of God*, and
" affirm they never had *any Faith at all.*
" — Many of our *Siſters* are *ſhaken*, —
P. 17, 18. " grievouſly torn by *Reaſonings*: —— *but*
" *few* come to *Fetter-lane* till near Nine
" o'Clock; and then, after their Names
" are called over, they *preſently depart.*
" Our *Brethren* here have neither *Wiſdom*
" enough to guide, nor *Prudence* enough
" to let it alone.—They have much *con-*
" *founded* ſome of our *Siſters.*—I ſuppoſe
" *above half* of our *Brethren* are on their
" Side; but they are ſo *very confuſed*, they
" don't know how to go on. Here I
" found every Day the dreadful Effects,
" — *ſcarce one in ten retained his firſt*
" *Love*: And moſt of the *reſt* were in
" the *utmoſt Confuſion, biting and devouring*
P. 21, 22. " *one another.*—Many *wholly unſettled*, and
" loſt in vain Reaſonings, and doubtful
" Diſputations, — not likely to come to
P. 47. " any *true Foundation.* — I went to the
" *Society.* But I found their *Hearts were*
quite

" *quite eſtranged.* A *little Handful* of them
" ſtood in the old Paths." — At *Briſtol*,
" and *Kingſwood*, — " I had many *un-*
" *pleaſing* Accounts of the *Little Society*,
" *Breaches*, *Jealouſies*, *Coldneſs*. — Went
" to *preach at Kingſwood:* but (except a
" few from *Briſtol*) I had not above *two*
" *or three Men*, and as many *Women*;
" the ſame Number once or twice before.
" —*Many* of our Brethren had *no Ears to* 4 Journ.
" *hear*, having *diſputed away* both their P. 62-65.
" *Faith and Love*; — in *continual Diſputes*,
" *Diviſions*, and *Offences:* — they break P. 70-75.
" out afreſh; Meetings of the *Bands cold*
" *and uncomfortable*, — *endleſs Strife and*
" *Confuſion*, *Separations*, *Back-bitings*, *Evil-*
" *ſpeaking*, mutual Charges of teaching
" *falſe Doctrines*, *Supplanting*, *Scoffings* at
" the two *Weſley's* Preaching: — *Fifty-two*
" leave them, and again about *Forty:*
" —*The frighted Sheep gaze and fly, as if*
" *they had no Shepherd.*"

What ſhall we ſay now? Are theſe the Fruits of *Methodiſm?* Theſe the Effects of their *Sweet Love-Feaſts?* Theſe the *Dear*, *Precious*, *Innocent Lambs?* Theſe the Partakers of the *New Birth*, of Peace, and Love, and Joy in the *Holy Ghoſt?* Theſe their *boaſted Converſions*, theſe Candidates for *Perfection?* — Their own Words bear Witneſs againſt them.—*Sorex ſuo indicio perit.* And we may juſtly remind them of

Farther Appeal, p. 132-3.

of their own Expreſſions; "When the *Reformation began*, what *mountainous Offences* lay in the Way? Such Failings in thoſe two *great* Men, *Luther* and *Calvin!* [*Weſley* and *Whiteſield*] Their vehement *Tenaciouſneſs* of their own Opinions; their *Bitterneſs* toward all who differed from them; their *Impatience* of Contradiction, and *utter Want of Forbearance even with their own Brethren.*"

This is *bad* enough: but 'tis not the *worſt*. For conſider what becomes of thoſe that *leave them*; among *whom* ſo many of their *Deſerters liſt*; and into what Sort of *Diſcipline* and *Principles* they enter: nothing leſs than "into a *New Goſpel.*"—

Weſley, 4 Journ. paſſim.

"Three of our *Chriſtian* Brethren driven "by *Satan* to deny *Chriſt's viſible Church* "on Earth. — Multitudes to embrace a "*falſe unſcriptural Stilneſs*, ceaſing from "*outward Works*, and *all Means of Grace*; "all ſuch Ordinances as running to *Church* "*and Sacrament*, *Prayer Public and* "*Private*, reading the *Scriptures*: —and "further, to make a mere Jeſt of going "to *Church*, *Sacrament*, &c. — a *general* "Temptation prevailing to *leave off Good* "*Works*, in order to increaſe their *Faith*; "— to cry out, no Works, no Law, no "Commandments: — to throw away the "*Bible*, and ſay, I will never read, or "pray more: — the *Prayers of the Church*

"are

" are full of *horrid Lies*.—I was with one, 4 Journ.
" who told me, — that *God* had told her p. 80.
" not to partake of the *Lord's Supper* any
" more, ſince ſhe fed upon *Chriſt* con-
" tinually." —— " At the *Nottingham-* P. 87.
" *Society*, the Room not half full, which
" uſed to be crowded: — *not one* Perſon
" who came in uſed *any Prayer* at all;
" but *every one* began either talking to
" his Neighbour, or looking about him:
" when I began to *pray*, there was a
" *general Surprize*, none once offering to
" *kneel*, but all ſtanding in the *moſt eaſy*
" *and indolent Poſture*. I afterwards look-
" ed for one of our *Hymn-Books*, upon
" the *Deſk*: — but both *that*, and the
" *Bible*, were *vaniſhed away*. And in the
" Room lay, *The Moravian Hymns*, and
" the *Count's Sermons*." [i. e. *Count Zin-*
" *zendorf*, the *Moravians Biſhop*.]—One
Thing laid to the Charge of the *Moravians*
is as follows; " Some of our *Engliſh Bre-* P. 106.
" *thren*, who are joined with *yours*, have
" ſaid openly, you will never have *Faith*,
" till you leave off running about to *Church*,
" and *Sacraments*, and *Societies*. Another
" of them has ſaid, in his *Public Ex-*
" *pounding*, as many go to *Hell by Praying*
" *as by Thieving*. Another, I knew one,
" who leaning over the Back of a Chair,
" received a *great Gift*. But he muſt
" *kneel* down to give *Gods Thanks*. So he
loſt

" loſt it immediately: and I know not " whether he will ever have it again. " And yet another; you have loſt your " *firſt Joy*; therefore you *pray*: That is " the *Devil*. You *read the Bible*: That " is the *Devil*. You *Communicate*: That " is the *Devil*."

Theſe are *ſome* (for I could produce many more) of the *Moravian Tenets*. And what can be more grating to a *Chriſtian Ear*, or more ſhocking to the *Mind*? What more *Impious*, than to pronounce all the *Ordinances of Religion*, Prayers, Thankſgivings, Sacraments, reading the *Bible*, &c. to be *Diabolical Performances*? One would imagine they really believed the Dreams of thoſe *Popiſh Fanatics*, who tell us, that the *Devil* has ſometimes ſubmitted to theſe Ordinances: that he has even perſwaded People to go to *Maſs and Confeſſion*; — has been found out ſinging at *Maſs* among the *Monks*; —— and (as Madam *Bourignon* relates) that the *Devil*, concealed in the Shape of a *Monk*, preached a moſt *excellent Sermon* on the *Joys of Heaven*, and *Torments of Hell*. But being diſcovered before he went off, and aſked the Reaſon of his *Preaching ſo well*, gave this Reaſon; that he was ſure the Auditors would not be perſwaded by it, and ſo would more effectually be *damned*.

Mengi Fug. Dæm. p. 40.

M. Paris, p. 86.

Sol. Virtue, p. 117.

Mr.

Mr. *Weſley* will probably ſay, What is all this *to me?* Muſt I be anſwerable for the *Moravians*, againſt whom I have ſo often, and zealouſly, *preached and written?* And this Plea is true in a great Meaſure; eſpecially ſince *he* and the *Moravians* quarrelled. But, *Who* at the ſame Time gives the *Moravians* a Box on the Ear with one Hand, and embraceth them with the other? Who firſt brought over this *wicked Generation*, and encouraged them afterwards? Who made a *Moravian* his own *Spiritual Guide and Confeſſor?* Who ſo highly commended them among his *own Followers?* Who ſo *Fanaticized* his own Followers, and gave them ſo many and ſtrong *Doſes* of the *Enthuſiaſtic Tincture*, as turned their *Brains*, and deprived them of their *Senſes?* Whoſe *Societies and Congregations* (by his own *Confeſſion*) run over in Shoals to *Moravianiſm*, forty or fifty at a Time? And would they have ſplit upon this Rock, if they had not been firſt *Methodiſts?* Who is it, that *wonders why himſelf doth not join them*; and can then be in the leaſt ſurprized at his *Diſciples* joining them? Where, laſtly, is the *Spawn of Moravianiſm* ſo ſtrongly working, as in the *Children of Methodiſm?*

§. 20. *Enthuſiaſm* being a *Thing* by no Means *inconſiſtent with Immorality*, and

frequently the immediate *Cauſe* of it; we may mention as another Effect of *Methodiſm*, its *Tendency* to undermine *Morality and Good Works*; and that ſome of its *Doctrines give Encouragement to Immorality and Vice*. Whether this be any *Impediment* to *Methodiſm*, I don't determine; but 'tis evidently an Impediment to true *Religion and Virtue*.

It would be thruſting my Sickle too much into another Man's Harveſt, and doing what has been done better already by abler Hands, to ſhew what an ill Aſpect and Influence ſome of their *Peculiarities and Tenets* have upon *virtuous Practice*.— Such as thoſe *ſudden and inſtantaneous Calls and Converſions*, which the *Methodiſts* are trained up to expect, and wait for in Quietneſs; whence they are naturally led to neglect the *Means of Salvation*, all gradual Improvement, and *Growing in Grace*: — The preſumptuous Doctrine of *Aſſurances* of Pardon and Salvation, preſent and future; a ſtrong Imagination and ſuppoſed Feeling of which will fill the Head with *ſpiritual Pride*; and induce a falſe and fatal *Security*, to the Neglect of future *Endeavours*.— *Impulſes, Impreſſions, fancied Inſpiration and Revelations*: which being made the *Rule of Duty*, will make them as confident in *wrong* Practice, as in *right*; and preſumed upon, as certainly coming from *Heaven*,

Heaven, will of Courſe lead them into dangerous *Errors* of Judgment and Behaviour. — That *Summit of Arrogance*, a Claim of *unſinning Perfection*, and abſolute Freedom from Corruption; which is the *Privelege* of our *Redeemer alone*; and from which I may ſafely affirm the *Methodiſts* are at a wide Diſtance: whence thoſe *warm Heads* which in Imagination have attained it, or are juſt laying hold of it, will arrive only to the moſt Enthuſiaſtic *Phrenſies*; and thoſe of a leſs ſanguine Spirit, will be tempted to give over the Purſuit, become *deſperate*, or turn *Libertines*.—

To which may be added, — that the *Followers*, perſwaded that their *Teachers* ſpeak from *God*, and are immediately ſent upon *his Work*, will find little Inclination to diſpute any of their *Doctrines*, or boggle at their *Examples*, how *immoral* or *unſcriptural* ſoever. The *Mountebank's Infallible Preſcriptions* muſt be ſwallowed, whatever be the Conſequence, though they *dye* for it. Let us ſee if there be no *Danger*. The *Moravian Methodiſts* ſtand *confeſſedly* guilty, beyond all *Meaſure and Modeſty*, of trampling down *Morality*; teaching *Juſtification by Faith alone*, not only to the *Excluſion*, but *Condemnation*, of *Good Works*; and Multitudes of the *Weſleyans* have been infected with the *Plague*.

Mr. *Weſley* often accuſeth the *Moravians* " of uſing *Guile*, and defending the *Lawfulneſs* of it; of teaching, *not to do temporal* Good, nor to attempt doing *ſpiritual Good*; — as not likely to come to any *true Foundation*; — grounded on a *Faith* which is *without Works*; — of ſaying, that good Works are the *greateſt Hindrance* of coming to *Chriſt*; — and that, till *theſe Works* are laid aſide, no Man can receive *Faith*."

4 Journ. p. 20, 21, 22, 80.

Among the *Societies of Methodiſts*, he finds " a general Temptation prevail of " *leaving off good Works*; — the poor, con- " fuſed, ſhattered *Society had erred from* " *the Faith*; — a Woman of *Deptford*, " ſent (as ſhe ſaid) from *God*, ſpoke great " Words, and true; — ſhe *ordered Mr.* " Humphreys *to leave off doing Good*."

P. 39, 40.

But Mr. *Weſley* will ſay, " do not the *Methodiſt Teachers* preach and inculcate the Doctrine of *good Works*? Have not I in particular *oppoſed* the *Moravians*, and warmly controverted this Point? Did not I explain St. *James*, the great *Antidote* againſt this *Poiſon*? Did I not call the Order to leave off good Works a *Snare of the Devil*? Do not I ſay, concerning the *Moravian Doctrine*, of *Faith* being the *only Commandment*, that 'tis a palpable Contradiction to the whole Tenor of the

New

New Teſtament, and a *ſhameleſs Affirmation?* &c."

All this I allow to be *true*: and that you had your *Reaſons* for laying about you, and being ſeemingly in earneſt againſt the *Moravians*, who have taken ſo much Pains to *rob* you of your *Authority*, *your Reputation*, *and your Diſciples*. But give me Leave to ſhew your *Inconſiſtency* in the Caſe; and how often you have thrown *cold Water* upon the Duty of *good Works*; and in Quantities ſufficient to damp your Followers *Zeal* for them; by Sentiments and Expreſſions of a ſtrong Tendency to *debaſe their Value*, *and diſcourage the Performance*. What think we of theſe Words of Mr. *Weſley*? "One *indeed in the Faith* 3 Journ. "—no longer judges *Holineſs* to be an P. 10. "outward Thing: to conſiſt either in "doing *no Harm*, in doing *Good*, or uſing "the *Ordinances of God*." What think we of his throwing in thoſe *qualifying* Expreſſions? "The doing Good, *as 'tis* P. 82. "*called*, *i. e.* the uſing the Means of "Grace, and helping our Neighbour; —4 Journ. "what is *called* a virtuous Life.—Doing P. 11. "Good, or, uſing the Means of Grace, Plain Account, "in Works of Piety *ſo called*, or of P. 4. "Charity." Doth not all this tend to *diſparage and depreciate* good Works, and to ſlacken the Obligation to *Performance* of them?

As

As to the *Queſtion*, whether we are juſtified and ſaved by *Faith only*, or by *Faith and Works*; — " Mr. *Whitefield* de-
1 Dealing, p. 56. clares for being juſtified by *Faith only*;
See Weſl. 4 Journ. p. 41. which was the more *extraordinary*, ſays he, becauſe *my Friends at Oxford* had rather inclined to the *Myſtic Divinity*." [Obſerve by the Way, though this *Myſtic Divinity* was once the *Methodiſts Doctrine*;
2 Journ. p. 26, 27. yet, ſays Mr. *Weſley*, " I declare in my " cool Judgment, and in the Preſence of " the moſt *High God*, that I believe the " *Myſtic Writers* to be *one Great Anti-* " *chriſt*." So that the *Methodiſts*, by their own Confeſſion, were at firſt a *Part of the great Antichriſt*.]

And however Mr. *Weſley* may have explained St. *James*, as the great *Antidote* againſt omitting good Works; I don't find that either *he*, or Mr. *Whitefield*, have ever cited thoſe expreſs Paſſages (Chap. ii. 14, 24.) " What doth it profit, though " a Man ſay he hath *Faith*, and have " not *Works?* Can Faith ſave him? Ye " ſee then, how that *by Works a Man is* " *juſtified, and not by Faith only*."

If they have any where cited theſe Paſſages, they have only *confuted themſelves*.
4 Journ. p. 17. For Mr. *Weſley* affirms, that " the *Con-* " *dition* of our Juſtification is *Faith alone, and*
3 Journ. p. 75. " *not Good Works:* That the *moſt deſtructive* " of all thoſe Errors, which *Rome*, the Mother

" Mother of Abominations, hath brought " forth (compared to which, *Tranſub-* " *ſtantiation*, and a hundred more, are " *Trifles light as Air*) is, that we are " *Juſtified by Works*, or (to expreſs the " Thing a little more decently) by Faith " *and* Works."

Upon which Words give me Leave to make a *Remark*. Mr. *Weſley* hath told us, that " the *Methodiſts*, (and *himſelf* among them) had wandered *many Years* in the *new Path*, of Salvation by *Faith and Works*; before *God* ſhewed them the *old Way*, of Salvation by *Faith only*." 4 Journ. pag. 41. Whence we may obſerve, that during *many Years* of their *Methodiſtical State*, (which was the Time too of their *higheſt Glory and Popularity*) they were ſeducing their *Diſciples*, according to *their own Confeſſion*, into the *moſt Deſtructive Errors*; *Errors*, compared to which all the *moſt wicked* and *Idolatrous* Parts of *Popery* are *Trifles light as Air*.

Champion Whitefield boldly throws down his *Gantlet*, " who *dares* aſſert that we " are not Juſtified *merely by an Act of* " *Faith*, — without *any Regard to Works* " paſt, preſent, or to come?" 3 Journ. pag. 2. But, I apprehend, it requires no high Degree of *Courage* to aſſert it, after ſuch *Authority* as that of St. *James*.

Again,

Again, concerning the *nice Diſtinction* of the *Methodiſts* in *doing* good Works, but not *truſting* in them; — Mr. *Weſley* mentions "a *Contemplative Man*, whoſe Inſtructions he received as the *Words of God*; but, ſays he, I cannot but *now* obſerve, that he ſpoke ſo *incautiouſly* againſt *truſting* in outward Works, that he *diſcouraged* me from *doing them at all.*" And have *he*, or his *Friends*, much mended the Matter?

1 Dealing. Pag. 44. "When Mr. *Whitefield* had reſolved to leave off *Forms*, *Public Worſhip*, *and other Works*; Mr. *Weſley* adviſed him to *reſume* all his Externals, tho' not to *depend on them in the leaſt.*" — When the *Moravian Brethren* ſay, "'tis *impoſſible to uſe* the Means of *Grace* (as Church, Communion, Prayer, Scripture, *&c.*) without *truſting* in them;—and if a Man doth not *truſt* in them, why doth he *do* them?

4 Journ. p. 20, 21, 105. Mr. *Weſley* only contends that 'tis *poſſible* to *uſe* them, without *truſting* in them." And now, are not ſuch *diſparaging Expreſſions* (not to truſt in them *in the leaſt*, a *mere Poſſibility* of uſing them without *truſting* in them) a great Diſcouragement to the *Practice?* The plain Truth is, we cannot truſt in *good Works*, nor yet in *Faith*, as the *meritorious* Cauſe of our Juſtification and Salvation: The *Sacrifice of Chriſt* alone is ſuch: But we muſt *ſo far* truſt in both, as the *neceſſary Terms and Conditions*,

Conditions; without which we cannot be *ſaved*. And when our *Church* aſſerts our being *juſtified* or *ſaved* by *Faith alone*, as diſtinguiſhed from the *Works of the Law*, or *mere* moral Righteouſneſs; it means *ſuch a Faith, as worketh by Love*; Faith *including* good Works, or in *conjunction* with them. When St. *Paul* likewiſe teacheth *Juſtification by Faith only*, and *not by Works*; 'tis manifeſt that he means the *Works of the Moſaic Law*, and not the *Works of moral Duties*, or *virtuous Actions*. " The " *Works of the Law* are indeed ſometimes " named only *Works*. But the whole " *Tenor of the Epiſtle*, (to the *Romans*) " and the *Context*, always ſhews thoſe *Works* " to be the *Works of the Moſaic Law*. " Nay, thoſe *Works* are not only *diſtinguiſh-* " *ed from the Evangelical*, which are called " *Good Works*; but they are expreſsly *op-* " *poſed* to them, as Wrong to Right:— " as particularly, *Epheſ.* ii. 9, 10. *Not of* " *Works*, [theſe are the *Works of the Law*] " *leaſt any Man ſhould boaſt*. For we are " created in Chriſt Jeſus unto *Good Works*. " —[Theſe are the *Works of the Goſpel.*]" Theol. Lect. p. 184.

I have this from Dr. *Heylin*; who adds, " I have judged it neceſſary to take Notice " of an *Error*, which has been miſ- " chievouſly ſpread, and incautiouſly ad- " mitted, that the *Works of the Law*, and " *good Works*, are the ſame."—

What is otherwiſe Matter of Controverſy, ſeems to me either *wrangling about Words*, or paving the Way to *dangerous Deluſions*. In the mean Time, 'tis ſomething ſtrange (if among *Methodiſts* and *Papiſts* any thing can be *ſtrange*) that after ſo many and unanſwerable *Writings* of our *Divines* againſt the *Merit* of good Works, we ſhould be charged with ſetting *too high a Value* upon them; and that the *Methodiſts*, who, in Agreement with *Papiſts*, talk of arriving at *Perfection*, and an *unſinning* State, ſhould ſo *undervalue and diſparage* them: — unleſs they mean a *Perfection deſtitute of good Works*.

We might produce various *Inſtances of Enthuſiaſts* among *Papiſts*, &c. ſuch as thoſe *Mendicant Fryers* the *Fratricelli*, the *Alumbrado's or Illuminati of Spain*; who were ſtiff Maintainers of *Perfection*; in which Situation they were *above Ordinances of Church or State*, above the Exerciſe of *moral Virtues*: looked on *natural Inclinations* as *indifferent* Things; and ſo deemed *unclean Mixtures as no Sins*. 'Tis to be hoped not many of our *Methodiſts* will be carried to theſe Lengths. But they may be put in Mind of Biſhop *Stillingfleet*'s Words; "'Tis an eaſy Way of Salvation, "if no more were required to Men's Hap- "pineſs but a *Fancy and ſtrong Opinion*, "which they will eaſily call *Believing*.—

Works, Vol. I. p. 56, 57.

"Such

" Such as make *no other Condition of the* " *Goſpel but Believing*, and will ſcarce " allow that to be called a *Condition*, ought " to have a great Care to keep their *Hearts* " ſounder than their *Heads*: for their only " Security will lie in this, that they *are* " *good*, though they ſee no *Neceſſity* of " being ſo. And ſuch of all others, I " grant, have Reaſon to acknowledge the " *Irreſiſtable Power of Divine Grace*, " which enables them to *obey* the Will " of *God* againſt the Dictates of their own " *Judgments*." There may be *Reaſon* for ſome ſuch *Caution*; when, beſides the *Peculiarities* in the *Methodiſts* Notion of *Faith*, they talk with ſuch *Contempt* of " your Workers, and good Livers;" while they have *good Hopes of Perſons of a profeſſedly wicked and debauched Life*. They have told us, " how apt the *Devil* is to drive Men into *Extremes*;" they know from *Nature and Experience* that *one Extreme begets another*; and thence infer, that, one Time or other, *immoderate Viciouſneſs* will rebound into their *Enthuſiaſtic Madneſs*.

To proceed. Without inſiſting, as an Encouragement to Sin, on Mr. *Weſley*'s Deſcription of " the State of thoſe who have *Forgiveneſs of Sins*, but *not a clean Heart*, even a *Heart deſperately wicked*;— yet need not *doubt*, *or fear*:" — Let me 4 Journ. p. 35, 36,

inſert here a pretty *remarkable* Paſſage of his; which, though perhaps not any *Obſtruction to Methodiſm*, is evidently ſo to *Religion, and a good Life*: "I heard a "*Sermon*, wherein it was aſſerted, that "our Repentance was not Sincere, but "Feigned and Hypocritical, *1ſt*, If we re-"lapſed into Sin *ſoon after* repenting: "Eſpecially if, *2dly*, we did not *avoid all* "*Occaſions* of Sin; or if, *3dly*, we *relapſed* "*frequently*; and moſt of all, if, *4thly*, our "*Hearts were hardened* thereby." One would think this no bad *Divinity*: but it ſeems not a Word of it is true. For he adds, "O what a *Hyprocrite* have I been "(if this be ſo) for near *Twice Ten Years!* "but I *know* it is not ſo." He is at Liberty to ſpeak for *himſelf*; but, I apprehend, has no Authority to include *every one*; notwithſtanding his Poſitiveneſs. "I "*know every one under the Law* is even as "I was. *Every one* when he begins to "ſee his fallen State, and to feel the "Wrath of *God* abiding on him, *relapſes* "into the Sin that moſt eaſily beſets him, "*ſoon after* repenting of it. Sometimes "he avoids, and at *many* other Times "cannot perſwade himſelf to *avoid the* "*Occaſions* of it. Hence his Relapſes are "*frequent*, and of Conſequence his *Heart* "*is hardened* more and more. And yet "all this Time he is Sincerely ſtriving againſt

3 Journ. p. 78, 79.

" againſt Sin.—— Nor can he, with all " his *Sincerity*, avoid any one of theſe " *four Marks of Hypocriſy*; 'till being " *Juſtified by Faith*, &c."

Strange Account of the Progreſs into *Methodiſm*, and its *peculiar* Notions of *Faith*, &c!— Strange *Agreement* and *Conſiſtency* of *Sincerity* with relapſing *ſoon*, relapſing *frequently*, not avoiding the *Occaſions* of Sin, and with *hardening the Heart more and more:* all without any Danger of *Hypocriſy!* Near *Twice Ten Years!* (and *God* knows many more our *Caſuiſt* may grant) a *fair Allowance* for continuing in this *Sincere*, *hardened State!* All *neceſſary* and *unavoidable!* Thoſe *Gentle Confeſſors the Jeſuits* could ſcarce have granted *Salvation* upon eaſier Terms. Have no Doubt or Fear, *ye Methodiſts*, though for ſuch a Length of Years ye have an *evil and unclean Heart*. Remember your *Teacher*'s Words, " *Was there ever ſo pleaſing a Scheme?* " Pleaſing indeed, *thus* to be going into *Perfection*, *thus* to be *Aſſured of Salvation!*

Hear again a more *particular Inſtance*, with Reſpect to the *Holy Communion*. " *No previous Preparation*, ſays Mr. *Weſley*, *no Fitneſs* is required at the *Time of Communicating*, but a Senſe of our State, of our utter Sinfulneſs and Helpleſneſs: Every one who *knows he is fit for Hell*, being juſt fit to come to *Chriſt*, in this and all

4 Journ. p. 46, 47.

all other Ways of his Appointment." What a *pleaſing*, and yet how *Incomparable* a *Comment* is this upon St. *Paul*'s Direction for a Man to *examine himſelf* in order to receive *worthily*: and not to receive *unworthily*, which is *eating and drinking Damnation to himſelf!* But hold: let us hear Mr. *Weſley's Reaſon againſt any Preparation*: "Becauſe we come to his "Table, not to *give* him any Thing, but "to *receive* whatever he pleaſes to give." A moſt excellent *Illuſtration* by this *ſtrict Churchman* of the Words in our *Communion-Service*, "Here we *offer and preſent unto* "*Thee*, O Lord, ourſelves, our Souls and "Bodies, to be a reaſonable, *holy*, and "lively *Sacrifice unto Thee!*"

Surely this may juſtly be *compared* with that *Popiſh Doctrine*, that the *Efficacy of the Sacrament* is produced, as it were, by a *Charm*, *ex opere operato*, i. e. from the *mere doing of the Work*, without any Regard to the *Fitneſs of the Receiver*. It perfectly accords with that of their bold *Champion Gregory de Valentia*, who affirms that "*Contrition* (a Sorrow for Sin proceeding from the *Love of God*) is not neceſſary towards receiving the *Benefit of the Sacraments*: but rather *hinders* it; and that it would be abſurd to require it."

Vol. IV. p. 1557.

De Pœnit. lib. 8. cap. 4. no. 26.

And that of *Morinus*, "That the Excellence and Prerogative of the *Evangelical Sacrament*

Sacraments above the Legal ſhines out principally in this, that the *Evangelical* have delivered us from the *moſt grievous Yoke of Contrition and the Love of God.*" Oh! How good a Thing is the *Concord of Brethren?*

Again. Mr. *Weſley* has taught us, that *Infirmities are no Sins.* An Aſſertion ſomething ſtrange from one who hath ſo ſtrongly affirmed, " that our *whole Heart* is altogether corrupt and abominable, and conſequently our *whole Life:* — *all our Works,* the moſt ſpecious of them, our Righteouſneſs, our Prayers, needing an *Atonement* themſelves: — all our Works and Tempers *evil continually* —." But my Objection to it is, that 'tis a *Loop-hole* to creep out of every *Moral and Religious Obligation.* By Means of this Doctrine Mr. *Whitefield* eaſily got rid of his Word and Promiſe; " He ſaid, That Promiſe was *only an Effect of human Weakneſs*; and he was now of *another Mind.*"

1 Journ. p. 69.
3 Journ. p. 10. 70.
2 Journ. p. 23.
Weſley, 4 Journ. p. 77.

The ſame *Excuſe* will ſerve on all Occaſions; eſpecially in Sins which more eaſily beſet this *Sect*, not very remarkable for the *Gift of Chaſtity.* Their Famous *Methodiſt-Teacher at Saliſbury* (whom I mentioned before, Part I. Page 71.) was indeed *above* making this *paltry Excuſe*; above the *ſneaking Submiſſion* of Remorſe and *Repentance*, for his *Adulteries.* Being *detected,*

tected, he *preached publickly in Defence of Plurality of Women*, under the Name of *Wives*. And inſtead of taking *Shame* to himſelf, hath in a *Shameleſs* Manner *Printed and Publiſhed* his Infamous *Juſtification of Bigamy*: Which *Treatiſe* (ſuch is his *Modeſty*) he diſperſeth about, to my certain Knowledge, with his *own Hand*.— A *Treatiſe*, not putting in any *Decent Plea* for the *Lawfulneſs* of having a *Multiplicity of Women*; but audaciouſly Condemning the Defenders of the *Matrimonial Contract between one and one*, as "weak and wicked Men, Traytors to *God*, guilty of egregious Folly and Falſhood,—of a Religious Madneſs,—*the moſt horrible Deluſion that the Devil and his Emiſſaries can propagate*."

At this Rate, if this *New Breviary ſecundum uſum Sarum* ſhould get Ground, the *Methodiſt-Teachers* may ſoon be as *generally Scandalous*, as they have *wiſhed, and prayed*. We ſhall hence conceive no very favourable Opinion of their *Love-Feaſts, and Nocturnal Meetings*: We ſhall be convinced what Sort of Men are too well acquainted with the *weak Side* of human Nature, in more Senſes than one: And all of us ſhould attend to "*Chriſt's Prediction and Warning* concerning the *Falſe Prophets*, who (if poſſible) ſhould deceive the very *Elect*. *Wherefore, if they ſay unto you, behold he is in the* Deſert, *go not*

Matt. xxiv. 23-26.

not forth: behold he is in the Secret Chambers; *believe it not.*"

Many *Authors* have ſhewn a *natural* Connection between *Enthuſiaſm and Impurity.* And 'tis obſervable in *Fact*, that a *Multiplicity of Wives*, and promiſcuous Uſe of Women, has been the *Favourite Tenet* of moſt *Fanatical Sects*:—The *Nicolaitans*, *Gnoſtics*, *Montaniſts*, *Valentinians*, &c. Some of whom have maintained it not merely as *Lawful*, but as *neceſſary to Perfection*:—It was the grand Allurement to embrace *Mahometiſm*: —Was the profeſſed Doctrine of modern *Enthuſiaſts*; as *John of Leyden*, *David George*, &c. who warmly taught that no Man was *confined to one Woman*; but that Procreation was a *free* Thing, in common to all that are *born again*, or *regenerated by the Spirit of David George*: —Was zealouſly inculcated and defended in *Print*, as well as exemplified in *Practice*, by Mr. *Lacy*, ſo famous among the *French Prophets*; whoſe *Mantle* has been taken up by *W*—. *H*—. And all of them were fond of employing the *Sex* as their *Emiſſaries*, to prepare the Minds of their *Acquaintance* for *Converſion*.

Dr. More. Enthuſ. Sect. 34.

How the Caſe ſtands in *Fact*, as to the Number of *Converts* among the *Methodiſts*, and *real Reformation of Life* to the certain and known Duties of the *Goſpel*, is Matter of difficult Determination. But, from

what *Enquiry* I can make, there is no Reaſon to think them better, for the Generality, than their Neighbours. Superſtitious Zeal for *Trifles*, *unſcriptural Peculiarities*, high Flights in *Words*, and Boaſtings of *Perfection as promiſed to all*, and the like;—of theſe there is no Want. But when we conſider their black Art of *Calumny*, and various Kinds of *Uncharitableneſs* in a high Degree; their exceſſive *Pride and Vanity*; their *Scepticiſms*, *Doubts and Disbeliefs of God and Chriſt*; their *diſorderly* Practices, and Contempt of *Authority*; their *Diviſions*, Confuſions, bitter Envyings and inveterate Broils among themſelves; *Coolneſs*, at leaſt, for *good* Works, and uncommon *Warmth* for ſome very *bad*, &c.—Of theſe likewiſe there is no Want.

If we take Mr. *Weſley*'s own Account, it falls very ſhort of any *Conſiderable Reformation*. He owns "among them Sin-
Farther Appeal, p. 121, 122.
"ners of every Kind; and the *great* "*Stumbling-block* by them that *ſay and do* "*not*. Such I take for granted, ſays he, "will be among us, altho' we purge them "out as faſt as we can; Perſons that *talk* "*much* of Religion, that *commend* the "Preachers, perhaps are diligent in *hearing* "them; read all their *Books*, and ſing their "*Hymns*; and yet *no Change* is wrought in "their Hearts. Were they of old Time as

"*Lions*

" *Lions* in their Houſes? They are the " ſame ſtill.—Slothful, intemperate, trick- " ing or diſhoneſt, over-reaching or op- " preſſive? *The* Ethiopian *hath not changed* " *his Skin.* Were they (in high Life) " delicate, ſelf-indulgent, fond of *Triſles* " or their own dear Perſons? *The Leopard* " *hath not changed her Spots.*—Others, in " whom there was a *real Change.* But it " was only for a *Seaſon.* They are now " turned back, and are *twofold more the* " *Children of Hell than before.*"

Whence we may infer, that our *New Reformers* have made but a ſlow and ſlight Progreſs in the *real Reformation of Manners.* We read that " the *Devil* finding a certain *Jeſuit* to have an *Intimate Communication with God*, endeavoured to *cool* his Zeal by throwing a *Bucket of Water* upon his Head through the Roof of the Houſe." But whatever Occaſion *Some* of our *Methodiſts Ardors and Peculiarities* may have for *Water*, the *Devil*, I am perſwaded, will not be fond of bringing his *Bucket*; and their *Zeal for good Works* having no Need of a *Cooler*, he may ſave himſelf the Trouble. 'Tis well, upon the whole, if they are not rather *Hinderers* than *Promoters* of *Morality* and *Virtue.*

Franc. Annal. p. 316.

Their Friend Madam *Bourignon*, who was engaged in ſuch another *Project*, not only confeſſeth her *frequent Relapſes* into

Sin; but the *little Good*, or rather *much Harm*, all her Inſtructions had done: "I "exerciſed myſelf about *nine Years* in "teaching the Ignorant, without *profiting* "any Thing in the Salvation of their "Souls. On the *Contrary*, I had the Diſ-"ſatisfaction to hear ſome of them ſay, "to whom I had ſhewn the *Chriſtian* "*Doctrine and Virtues*, That they could "*now do greater Evils*, than they could "do before; becauſe *now* they could cover "their Wickedneſſes with *feigned Virtues*; "which they could not do before they "learned to *talk* of Virtue."

Solid Virtue, p. 178, 125.

§. 21. There is however Reaſon to believe that the *good Work of Popery* is carrying on, from ſome of their *Tenets and Practices*; over and above their *Stringing one Extravagance upon another*, in *Conformity with the Papal Fanatics*; which hath been evidently ſhewn through the whole *Compariſon*.

To this Purpoſe it might be remarked (what is manifeſtly true) that in their ſeveral *Anſwers and Defences*, a Strain of *Jeſuitical* Sophiſtry, Artifice and Craft, Evaſion, Reſerve, Equivocation, and Prevarication, is of conſtant Uſe. But to *wave* this; — "When a *Methodiſt* was receiving "the *Sacrament*, *God* was pleaſed, (ſays Mr. *Weſley*) to let him *See a Crucified Saviour*;

3 Journ. p. 16, 17.

Saviour; he *ſaw* the Fountain opened in his *Side*."—"How often (ſays Mr. *Whitefield*) at the *Early Sacraments* have we *ſeen Jeſus Chriſt Crucified*, and evidently ſet forth before us?" Upon this I aſked, "Whether this did not encourage the Notion of a *real Corporal Preſence* in the *Sacrifice of the Maſs*; and was not as good an Argument for *Tranſubſtantiation*, as the ſeveral *fleſhly* Appearances produced by the *Papiſts*?" To which I now add, that Mr. *Whitefield* mentions only *particular Times and Places*, when "the *Sacraments* were thus *exceeding awful*. It was at *Cripplegate*, *St. Anne's*, and *Foſter-Lane*, and *early*, when they *ſaw Jeſus Chriſt Crucified*, *evidently*." Which implieth, that they had not the Favour of this evident Corporal Sight of *Chriſt* at *other Times*, and *Places*; though they muſt have received the *Sacrament* frequently at many Places beſides.

Further Dealing, p. 22.

Ibid.

And this perfectly *tallies* with the *Papiſts*; who had not *always* a View of the *Corporal Preſence* in the *Maſs*; but only at *Some* Places, as a *particular Favour*, on *ſpecial Occaſions*; as to confirm the Doubtful, convert the Unbelieving, *&c.* Thus St. *Tereſa* ſays, that in a "particular *Monaſtery*, the building whereof ſhe had *negociated with God*, — among other Favours to *herſelf and Society*, was the perceiving

Life, Vol. II. p. 255.

ceiving the *Perſon of Jeſus Chriſt in the Sacrament*, ſo as to perceive *viſibly* his *Corporal Preſence*; ſo generally and ordinarily, that we found the *Bleſſed Sacrament never* had wrought ſuch an Effect upon us in *any Place, as here.*"

We may ſee in Mr. *Weſley's Writings*, that he was once a *ſtrict Churchman*, has gradually *relaxed*, put on a more *Catholic Spirit*, tending at length to *Roman Catholic*. People of *every Communion* are among his *Diſciples*; and he ſomewhere rejects with Indignation any Deſign to convert others *from any Communion:* and conſequently *not from Popery*. On the Contrary, we find no ſmall *Tendency to it*. For Inſtance, By *Praying for the Dead.*— In his *Prayers for every Day in the Week*, we have theſe Words, "Laſtly, I com-"mend to thy Mercy the Souls of all that "are departed this Life in thy true Faith "and Fear." This Doctrine, 'tis true, is of pretty early *Antiquity:* (I think *Tertullian*, a *Montaniſt*, is the firſt that mentions it:) but it was not made an *Article of Faith* till the *new Papiſtical Creed* was invented. And Mr. *Weſley*, (who tells us that "ſome Fopperies of the *Roman Church* were in ſome Meaſure countenanced by *Antiquity*") ſhould have never countenanced a Doctrine which is the *Foundation of Purgatory*; which has introduced *Idola-*

Plain Account, p. 19.

try

try, and from praying *for* the Dead brought *Bigots* to pray *to* them. He ſhould not propagate one of the *Favourite Mancheſter-Doctrines of Mr.* Deacon, leading Men *certainly into Jacobitiſm*, and *probably into Popery*. He ſhould not teach People a Doctrine, which has no Manner of Foundation in *Holy Scripture*; void of *Precept and Example* from the *Oracles of God*. Eſpecially as he is ſo ready to appeal, at other Times, "*to the Law, and to the Teſtimony:*" — and has declared again and again, that the *Word of God* is his *only Rule*: Anſwer to Church, p. 38.

"Not even a Word or Look
"Do I approve or own,
"But by the Model of thy Book,
"Thy Sacred Book alone."

By *Private Confeſſion*. — "'Tis one of their *Fundamental Rules* in their *Bands*, that every one ſpeak as freely, plainly, and conciſely as he can, the *real State of his Heart*, with his ſeveral *Temptations and Deliverances*; —— uſing *no Kind of Reſerve*: —— with the Faults they have committed in Thought, Word, and Deed, and the Temptations they have felt: — to anſwer to as many *ſearching Queſtions* as may be." And what a Scene is hereby diſcloſed? What a filthy Jakes opened; when 2 Journ. p. 17, 18. Plain Acc. p. 17, 18.

when the *moſt ſearching Queſtions* are aſked, and anſwered, *without Reſerve?* Such indeed, as have made *Popiſh Confeſſors*, the *Jeſuits* eſpecially, *ſcandalous* through the World,—but at the ſame Time *powerful*, and getting it under their Girdle by a Knowledge of all the Secrets of the Heart.

Plain Acc. p. 18. Mr. *Weſley* to this will reply, "That the "only *Popiſh* Confeſſion is, the *Confeſſion* "made by a *ſingle Perſon to a Prieſt*:— "whereas that *we* practice is, the Con- "feſſion of ſeveral Perſons conjointly, *not* "*to a Prieſt*, but to each other." And will Mr. *Weſley* abide by this, and freely anſwer a *Queſtion*; in Anſwer to what has been affirmed in Print? "After private Confeſſions taken in their *Claſſes*, or Bands; are not *Reports* made to Mr. *Weſley?* Are no Delinquents, Male and Female, brought *before him ſeparately*, and *confeſſed by him?*" And again, doth not ſomething of this Nature appear by his own Words elſewhere?

Farther Appeal, p. 113. "Here are *Seven Thouſand* Per- "ſons (perhaps ſomewhat more) of whom "I take Care, watching over their Souls, "as he that muſt give Account. In "order hereto it lies upon me (ſo I judge) "at the Peril of my own Salvation, to "know not only their Names, but their "*Outward and Inward States, their Diffi-* "*culties and Dangers.* Otherwiſe how "can I know how to *guide* them a-

"right

" right? *&c.*" What *wicked Uſes* have been made of this *Engine* by *Popiſh Guides*, made neceſſary under Pain of *Damnation*, I need not ſay: and ſhall only tranſcribe an Account from *Matthew Paris*, concerning the *Franciſcans*, or *Fryers Minors*, the *Itinerant Spiritual Guides* of thoſe Days. P. 693— Edit. 1740.

" They procured from *His Holineſs the* " *Pope* the Privilege of *Preaching*, hearing " *Confeſſions*, and enjoining *Penances*, in " *England*; to the great Injury of the " *Parochial Miniſters*: — Perſons worthy " of this *new Privilege*, as being *raiſed* " *up by the Lord, and not ſeeking their own,* " *but the Things of Jeſus Chriſt.* The " *Itinerants*, fluſhed and exalted hereby, " demanded to *Preach and Confeſs* every- " where, without Contradiction; and to " be received as *Angels of God:* They " *ſaucily and impudently* proclaimed the " *Eſtabliſhed Clergy* to be *blind Leaders* " *of the Blind*; and ſay to the People, " Come to *us*, who are able to diſtinguiſh " *Leproſy from Leproſy*; to whom arduous " *Difficulties*, and the *Secrets of God* have " been revealed. Hence *Men and Women* " loſt all due Reſpect for their *Proper* " *Paſtors*; and going to one of theſe " *Rambling Fryers*, whom perhaps they " might never ſee more, confeſſed all to " them without Shame or Bluſhing. By " theſe Means *Sin* more copiouſly abound-

" ed; and the *Itinerants* grew exceſſively " *Imperious and Inſolent.*"

Another *Tendency to Popery* appears, by the Notion of *a Single Drop of Chriſt's Blood being a Sufficient Atonement for the Sins of the whole World.* For however *pious* this may ſeem; 'tis abſolutely *Falſe*, and *Papiſtical. Falſe*; and betraying a *Fundamental Ignorance* of our *Redemption*: becauſe it was the *Sacrifice* of the *Death* of *Chriſt* that procured our Remiſſion and Atonement. And *Papiſtical*; being broached by a *Pope*, and for a *wicked Purpoſe.* Mr. *Weſley* tells of a *Methodiſt*, who " *knew*, and was *ſure*, that if he had all the Sins of the World laid upon him, *one Drop of Chriſt's Blood* was ſufficient to atone for all." Which *Doctrine* comes from *Pope Clement* VI. in order to fill his *Magazine of Pardons and Indulgencies.* We have the whole in the *Papal Canon Law. Extrav. Com. Lib.* V. *Cap.* 2. *Unigenitus.* " The *Son of God*, though a moderate " *Drop* of his Blood would have ſufficed " for the Redemption of all Mankind, " yet ſhed the *whole.* That therefore the " *Remainder* of his Blood [all above that " *Drop*] might not be unprofitable, vain " and ſuperfluous, it was left as a *Treaſure* " *to the Church.* — Which *Treaſure Chriſt* " did not hide in a *Napkin*, or in a *Field*; " but committed it to *St. Peter the Key-*

3 Journ. p. 17.

" *keeper*

" *keeper of Heaven*, and to his *Succeſſors*
" *Chriſt's Vicars* on Earth, to be diſpoſed
" of for the *Remiſſion of Sins*. To which
" *Heap of Treaſure* the *Merits* of the
" *Bleſſed Mother of God*, and of all the
" *Elect*, from the *firſt Juſt Man* to the
" laſt, are known to make a conſiderable
" *Addition*." You ſee upon what *Founda-*
" *tion* are builded the *Popiſh Doctrine of*
" *Merit, and Market of Indulgencies*.

Of a *like Tendency* is Mr. *Weſley*'s contemptuous *Treatment* of *Right Opinions*; or *Orthodoxy*; which imports a right and ſound Judgment in Matters of Doctrine and Belief in the *Goſpel-Inſtitution*. He expreſsly ſays, " 'Tis a Point we *chiefly* Plain Acc.
" inſiſt upon, that *Orthodoxy*, or *Right* p. 4.
" *Opinions*, is, at beſt, but a *very ſlender*
" *Part* of Religion, if *any Part* of it
" at all." The plain Conſequence whereof is, that teaching and believing the *Fundamental Errors of Popery*, as *Tranſubſtantiation*, *Worſhip of Saints and Images*, with the whole Train of their *Abominations and Idolatries*, — are of *very little Moment*, if of *any*. And he ſpeaks very *favourably* of theſe Points, by telling us, " that in 3 Journ.
Compariſon of preaching *Juſtification by* p. 75.
Faith and Works, all the Errors of *Popery*, *Tranſubſtantiation*, and a *hundred* more, are *Trifles light as Air*." Such a ſtrange *Extenuation* of the moſt *Antichriſtian*

Sorceries, reducing them almoſt to a *mere Nothing*, we find to be the *Effect* of a tenacious Contention for *Methodiſtical Fancies*.

Again. The *Methodiſt-Doctrine of Impreſſions and Aſſurances*, &c. holds equally for *Papal Enthuſiaſts*; many of them, particularly the *Heaven-taught Tereſa*, having affirmed from the ſame Force of *Imagination*, "that they could not *poſſibly* have a greater *Certitude* of any one Thing than of the *Truth of the Popiſh Religion*."

Life.

Their *Sudden and Inſtantaneous Converſions* ſtand upon the ſame Footing with the *Popiſh*. "One *Donna Catharina* being *intent on a good Match*, but caſually caſting her Eyes on a *Crucifix*, preſently the *Lord totally changed her*: — and ſhe retired into a ſecret Place to pray; where *the Devil exerciſed her with notable Deluſions*."

Life of Tereſa, Vol. II. p. 158.

I ſhall mention but one more Thing (except what properly belongs to my *Third and laſt Part*) of a *Methodiſtical* Tendency to *Popery*; which is, the *Recommendation of Popiſh Books*. Many ſuch have of late Years been Printed in *England*, for the *Uſe of Catholics*, and *Converſion of Heretics*: which (as if by *Compact*, or *Sympathy with Methodiſm*) are ſtuffed with *Aridities*, *Deſolations*, *and Deſertions*; *Feelings and Aſſurances*; *Joys*, *Raptures*, *Viſions*; *Communications*

munications with the Deity, Inſpirations, Miracles, &c. But I ſhall confine myſelf to one or two, recommended by Mr. *Weſley*. One is, *The Life of Mr. de Renty*; of which Mr. *Weſley* hath made and Publiſhed *An Extract*, for the *Benefit* of his *Followers*. I have not ſeen his *Extract*: but by peruſing the *Life itſelf*, I can eaſily diſcern the *Reaſons* of its *high Degree of Favour*. For *Mr. de Renty* (a *Frenchman of Quality*) had a ſtrong *Tincture of the Enthuſiaſtic Spirit*. "He hated a *Coach*, Page 25. and uſed to travel on *Foot*. — In his Way towards *Perfection*, in the Morning he takes *Holy-Water*, goes to the *Virgin's Chapel*, places before him an *Image of the Virgin* holding her *Son*, as the *Lady of the Houſe*; kiſſes the Earth before her; and prays, *Monſtra te eſſe Matrem, ſhew that you are a Mother*; devotes himſelf and Family to *her Service entirely*; pays P. 26. his Devoirs to St. *Joſeph* and *Tereſa*:—Goes forth whither *God directs*; — prays for the *Dead*;—leaves his *Breviary*, and *all Forms*; becauſe they would be a *Hindrance* to his coming to *God*: — has *great Infidelities*, and ſees nothing but *Vice and Sin* in him:" —yet declares, "I bear in me Ordinarily a *Plenitude of the moſt Holy Trinity*: — By a *Love of God* I enter into a *Heat*, and into a *Fire*, and even to my Fingers Ends *feel* that all within me ſpeaks for its *God*.

Again,

P. 29. Again, I have *nothing ſenſible* in me,
P. 38. and fall into my own *Nothingneſs.*"—He wears an *Iron Girdle* with a double Rank of *long Prickles*, a *Bracelet* of the ſame, continually on his *Breaſt a Crucifix*, ſet
P. 65. with *ſharp Nails entering his Fleſh.*—"I ſhould; ſays he, have great Pleaſure, if it were permitted me, to go *naked* in my Shirt through the Streets of *Paris*, to make myſelf *diſeſteemed*, and taken for a *Fool*. *God* ſometimes giving to *Holy Souls* Thoughts and Deſires, ſo raiſed above the common Pitch of human Reaſon, as to ſeem *Extravagant:* As before in *our Founder St. Ignatius.*"

P. 143. By *Prayer*, he *cures Diſeaſes* the moſt deſperate and extraordinary, with *unlikely Remedies:*—is very diligent in *Converting*
P. 167. *Proteſtants to Popery:*—in Prayer is ſhewn from *God* of an Employment deſigned for him in the *Indies*.

P. 172. A *Lady* diſcourſing with him about procuring *Relief under great Pain*, and finding no Comfort from him, immediately ſhe throws herſelf on her Knees; and after Prayer, ſhe no longer ſees *Mr. de Renty*, but *in him our Bleſſed Saviour*, ſhining with great *Splendor*, and ſaying, "*Do what my Servant directs thee:*" which Words, *at that very Inſtant*, had ſuch an Effect, that her *Pain vaniſhed*, and ſhe was *filled with God, and Converted.*

He

He could penetrate into the *Inward* P. 198—.
Receſſes of the Conſcience, and diſcover People's *Secrets*; — could ſpeak *Words Inſpired at that very Hour*; — was *Inſpired with great Certitude* what was *God*'s Will. *God reſided, ſpake, and acted in him.* — *God* P. 218.
unites his Soul to himſelf, admits him to the Communion of the *Bleſſed Virgin, Saints, and Angels.* — One Day, by the P. 225.
ſingular Bounty of *God*, he had a *View of his Divine Majeſty, of* John *Baptiſt, and Siſter* Margaret, *clearly repreſented.* — The *Infant Jeſus Reveals to Siſter* Margaret, that *Mr. de Renty* ſhould thence-forward be guided by the *Spirit of his Infancy*, and that *He* was *deſcending* to be his *Light.* — After the *Communion* he ſees, by an *En-* P. 230.
lightening, our *Saviour entire*, i. e. all his *Myſteries* from his *Incarnation* to his State of *Glory.* — " The Divine Goodneſs (ſaith P. 242.
he) worketh in me what I am not able to expreſs. *I poſſeſs even the Bleſſed Trinity*; and find diſtinctly in myſelf the *Operations of the Three Divine Perſons.* — *I poſſeſs the* P. 299.
Holy Trinity with a Plenitude of Verity and Clearneſs; — *'tis a moſt real Sight of the Trinity.*

I was never ſo *lumpiſh*, both in Body P. 280.
and Spirit, as upon the *Feſtival of the Bleſſed Sacrament*: Preſent at *Service, Proceſſion, Maſs, Communion*; but like a *very Beaſt, ſenſeleſs* (*others* too affected with

the

the like *Stupefaction*) 'till I prayed before a *Crucifix.* —— Was *inſtantly cured* of a *Rheum* by going in a *Proceſſion*, with Men and Women *following Chriſt with lighted Torches.*"

P. 194. He mentions ſome *pious Souls*, who receive great *Conſolations*, and *taſte raviſhing Delights*; — but the *Devil* deceives them by theſe *Guſts.* Though at other Times they ſuffer many *Tempeſts and Inward*
P. 298. *Tumults, Deſertions, and Aridities.*—*Divine Love* produceth the ſame Effects in the *Soul*, which *Drunkenneſs* does in the *Body*; *Mirth, Loſs of Reaſon, and Oblivion of all Things.*—*Obſcurities, Deſertions*, &c. being better than *Guſts* of Joy and Conſolations;
P. 309—. therefore he was *dead and annihilated to all Guſts of Devotion*, to all *ſenſible Graces and Conſolations*, of which our *Love-ſick* Souls are ſo greedy. — Very few, who are not Infected with this *Itch.* — Laſtly, he ſays,
P. 314. "*Hell* itſelf ſhould be *my Paradiſe*, if *God* devoted me thither."

Francis of Sales, a *Canonized Saint*, is another Papiſt much commended by Mr. *Weſley*; and "who, he doubts not, is in *Abraham's Boſom.*" Why he is the *Methodiſts Boſom-Friend* may eaſily be ſeen by looking into his *Life*, publiſhed in *Engliſh* about twelve Years ago. "He put himſelf under the *Protection of the Bleſſed Virgin*; and was zealous in *Converting*

Heretics

Heretics:—was coming over into *England*, to make a Convert of King *James* I. of whom there was great Hopes; but ſagaciouſly found out, it was *not God's Time*.—He was [like Mr. *Whitefield*] a great Admirer of *Caſtaniza's Spiritual Combat*; and has many *Combats with the Devil*.—Had his Fits of *Joy and Tranquility*; but ſucceeded by *Darkneſs and Sadneſs, a Dryneſs, and even Diſtruſt of all Truth*; which he imputes to *Satan*, who would perſwade him that *God had decreed his Damnation*.—Hence he is ſeized with all the *Terrors of Hell*, after being fluſhed with the Hopes of *enjoying God*:—and is caſt into ſuch a *deep Melancholy*, that nothing in Nature could *raiſe* him;—he ſunk under the Load, had the *Jaundice* from Head to Foot,—could neither eat, drink, or ſleep,—*Deſpair* in his Look,——ſharp *Pains* in Mind and Body.

But the *Bleſſed Virgin* gained his *Recovery*: for, the *ſame Moment* he ended a *Prayer to her*, he felt the *Removal* of the Weight.—But afterwards his *Blood was ſo heated*, that he fell into a *Fever and Dyſentery*.

He Converted *Seventy-two Thouſand* Heretics.—*Miraculouſly cures a Madman in a Moment*; cures many of the *Tooth-ach*, *Cholic*, &c. in a *Moment*.

Has a *Viſion* of an *Order*, of which he was to be the *Founder*: — particularly admires the *Order and Method of the Jeſuits*, whoſe *Holy Founder* omitted not the leaſt Thing that might nouriſh *Piety*." Hence probably Mr. *Weſley* might learn "what *good Order* there is even in a *Society of Jeſuits*."

Such are the *Perſons and Lives* recommended to the *Methodiſts*: which help to carry on my *Parallel*; and greatly contribute to the Service of *Popery*. Whether Mr. *Weſley* hath inſerted any of the *proper Doctrines of Popery* in the *former* of theſe *Lives*, or *Publiſhed the latter*, — I am perfectly ignorant. But his *Followers* will naturally conclude, that ſuch a *Religion* can't be very *bad*, which nurſeth up ſuch devout *Saints*; which breathes ſuch a *true Spirit of Methodiſm*. They will entertain a *favourable Opinion*, if not a *high Eſteem*, of a *Communion* (the *Jeſuitical Part* of it eſpecially) where they find the *Genuine Character*, in ſo many Particulars, of their *own Diſpenſation*; ſo many *Extravagant* Flights and Fancies, ſuch *Miraculous Cures by the Bleſſed Virgin, and other Saints*, ſuch *Aſſurances, Ecſtacies, Viſions, Divine Communications*; together with ſuch *Temptations, Infidelities, Deſpairings, Helliſh Torments*, and other *Pangs* of the *New Birth*. This, I think, will be the *natural Tendency*,

dency, when the *Heat* of the *Brain* hath *ſcorched* up their *Judgment*.

The Charge of ſome of the *angry Moravians* againſt Mr. *Weſley and Brother* for *Preaching Popery*, is what I don't lay any *Streſs* upon. And I allow that Mr. *Weſley* hath *diſclaimed Popery* ſeveral Times; particularly "its *Diſtinguiſhing Doctrines*, as ſummed up in the *Twelve Articles* which the *Council of Trent added to the Creed.*" And then he aſks, "who can find the "leaſt *Connection* between any of theſe "and the Doctrines of the *Methodiſts?*" *Some Connection* hath been ſhewn through this whole *Compariſon*. Nor can there be any *Security* againſt *all Popiſh Errors*, while Pretences to *Special Revelations*, *Ecſtacies*, *Impreſſions*, *Miracles*, &c. are in Vogue. For I can eaſily ſhew, how *all the Diſtinguiſhing Doctrines of Popery* have been Introduced, and received a *Sanction*, by the ſame *Fanatical Pretences*. And he will be pleaſed to remember, that *Jeſuits*, and other *Roman Emiſſaries*, have often *mingled*, and been the *Ringleaders*, among our *Enthuſiaſtic Sectaries*; loudly exclaiming againſt the *Pope*, and pretending to *Purity and Reformation*. He knows we could produce *divers Inſtances*. At preſent a *ſingle* Inſtance ſhall ſuffice. 'Tis to be ſeen in other *Books*: but I take it out of *Foxes and Fire-brands*, Page 7—.

3 Journ. p. 76—. Farther Appeal, p. 101.

" In the Year 1567, the 9th of *Elizabeth*, one *Faithful Commin*, a *Dominican Friar*, a Perſon generally reputed a zealous *Proteſtant*, much admired and followed by the People for his *ſeeming Piety*, but more particularly for *inveighing* in his Pulpit moſt bitterly againſt *Pius* V. then *Pope*, was *Accuſed* of being an *Impoſtor*, and *Examined* before the *Queen* and *Privy-Council*, by *M. Parker Archbiſhop of Canterbury*. Part of his *Examination* is as followeth.

Archb. Faithful Commin, of what Profeſſion art thou?

F. Com. Of *Chriſt's Order*.

Archb. Were you ever *Ordained?*

F. Com. Yes, I *was* Ordained.

Archb. By whom?

F. Com. By the *Cardinal.* (Meaning *Poole.)*

Archb. Had you not other *Certificate* under any of the *Biſhops* Hands, ſince the *Reformation.*

F. Com. Not any.

Archb. Wherefore would you dare to *Preach*, having not got a *Licenſe* under ſome of our *Biſhops Hands?* How ſhall we be aſſured that you are not of the *Romiſh Church?*

F. Com. There are ſeveral have heard my *Prayers* and my *Sermons*, and can teſtify that I have ſpoken againſt *Rome*, and her

Pope,

Pope, as much as any of the *Clergy* have, ſince they have fallen from her: I *wonder* therefore why I ſhould be *ſuſpected*.

Archb. By your Anſwer, Mr. *Commin*, I perceive you would have *any one Preach*, ſo that he ſpake but againſt the *Pope* in his Sermons.

F. Com. Not *every one*, but he whoſe *Function* it is, and he who *hath the Spirit*.

Archb. What Spirit is this you mean?

F. Com. The Spirit of Grace and Truth.

Archb. But is *this Spirit* that is in you either the *Spirit* of *Grace*, or *Truth*, that doth not comply with the Orders of the *Church*, lately purged and cleanſed from *Schiſm and Idolatry?*

F. Com. Therefore I endeavour to make it *Purer*, as far as *God* permits.

Archb. How do you endeavour to make the *Church Purer*—?

F. Com. I endeavour it, when I pray to *God* that he would *open the Eyes* of Men to ſee their *Errors:* and ſeveral have joined with me when I have Prayed among them: and I have both given and taken *The Body of Chriſt* to thoſe of *tender Conſciences*, who have aſſembled with me in the *Fear of the Lord.*

Archb. By your Words then you have a *Congregation* that follows you.

F. Com. I have.

Archb. Of what *Pariſh*, and in what *Dioceſe?*

F. Com.

F. Com. Neither of any *certain Pariſh*, nor in any *certain Dioceſe*.

Archb. Where then, I pray?

F. Com. Even in the *wide World*, among the *Flock of Chriſt* ſcattered over the whole Earth.

Queen. Your Dioceſe is very large, Mr. Commin.

(*The* Witneſſes *were then called in, and* examined.)

Queen. Mr. *Draper*, what have you to ſay to this *Faithful Commin?*

Draper. He came to my Houſe at the *Maidenhead* in *Maidſtone*, with ſeveral of his *Followers*; — I ſhewed him a Room; — and perceiving ſeveral to come and enquire for this Mr. *Commin*, and by Chance going up the Stairs I heard one *groan and weep*; which cauſed me to lift up the *Latch*: at firſt I was ſtartled, but enquiring of one of his *Followers*, what ailed the Man? He replied, do you not ſee we be *all at Prayers?* The *Maid*, wondering where I was, came to ſeek me, and can Teſtify the ſame.

Maid. I ſaw this *Faithful Commin*, and thought he was *diſtracted* when I heard him pray. But the People ſaid, He was *a Heavenly Man*, and that it was *God's Spirit* made him *weep* for the Sins of the World.

Queen. Mr. *Commin*, — Though you have preached againſt the *Pope*, yet you have *uſurped*

uſurped over the Power both of *Church* and *State*—.

F. Com. Give me Time to conſider, and prepare myſelf, and I ſhall give *your Grace* a further Anſwer in a ſhort Space.

He was then bound over for his *Appearance*, for farther Examination, to another Day.—But coming from the *Council* he told his *Followers* that her *Majeſty* and the *Council* had *acquitted* him: and that he was *warned of God* to go beyond the Seas, to *Inſtruct the Proteſtants* there; — that he had not a *Farthing* to ſupport him, yet being *God's Cauſe* he would undertake it out of *Charity*, &c. This Speech ſet them a *weeping*, eſpecially the *Women:* and 130*£*. was collected for him; beſides what the *Compaſſionate Sex* gave him, unknown to their *Huſbands*. — His *Followers* ſaid before the *Council*, in their Opinions they had never ſeen ſo *Zealous and Heavenly* a Man, as he *ſeemed* to be; and diſcovered the particular Sums of *Money*, of which this *Religious Jugler* had cheated theſe *deluded People*.

Commin in the mean Time had eſcaped out of *England*; got ſafe to *Rome*; and aſſured the *Pope*, " that his *Spiritual and Extempore Prayers* had ſo much taken with the People, whom *he Inſtructed*, that the *Church of England* was become as *Odious to that Sort of People*, as *Maſs* was to the *Church of England*. Upon which the *Pope* gave

gave him a Reward of 2000 *Ducats* for his *good Service.*" The Reader will, no Doubt, obſerve how faithfully this Account of *Faithful Commin* hath been *Copied* by the *Expreſſions, Sentiments, and Conduct of our Brethren of the Order of Methodiſm.*

There follows in the *ſame Book a Narrative* (taken out of the *Regiſtry of Rocheſter*, in the *Book* beginning 2. and 3. *Phil. & M.* and continued to 15. *Eliz.*) too long to recite, of one *Th. Heth*, a *Jeſuit*, "who Preached much againſt *Popery*, and particularly his *own Order*; laboured to *Refine the Proteſtants*, to take off all *Smacks of Popery*, and ſhew his *Good-will* in making the *Church purer.*—He was *diſcovered* by a Letter, which he dropt in the *Pulpit*, from the *Fraternity of Jeſuits*; and upon ſending to his *Lodgings*, upon Search, his *Beads* were found in his *Boots*, with a *Licenſe* from the *Fraternity*, and a Bull of *Pius* V. to preach what Doctrine *that Society* pleaſed, for *Dividing Proteſtants*, &c."

This is ſufficient Proof, that a *Jeſuit*'s, or *Enthuſiaſt*'s, declaiming againſt *Popery* is no *Teſt of their Sincerity.* And we may ſtill have Reaſon to ſuſpect of *Methodiſm*, that the *Marks of the Beaſt* are upon it.

Upon a *Review* of the Whole the *Reader* will be apt to conclude with myſelf, in the Words of Mr. *Whitefield*, *Oh! what a Myſtery is the Divine Life?*

The End of the Second Part.